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A Cloud of Witnesses

By Elsie Singmaster

CHAPTERS V and VI

Reviewed with Additional Material by Mrs. E. D. McKune, Bellefontaine, Ohio

EVERY reader of these pages has an ideal of what a Christian pastor's home, yea, every Christian home ought to be. Whether our individual homes are measuring up to our ideal, and to the ideal Christ set, is not for group discussion—rather for a quiet searching of our own hearts and homes.

We have read much about the non-Christian homes of the Orient with their child-marriages, polygamy, infanticide, divorce, and wife-degradation in general; in contrast we are to see in this chapter how Christ incarnated in such homes, brings hope, peace, cleanliness, hospitality, mutual respect, love, comradeship and the spirit of inspiration, forgiveness and patience. Yet need we confine our contrast and comparison of Christian and non-Christian homes to the Orient? Lands and customs may vary but is it not true that the hopelessness of non-Christian homes whether in America or China presents to us a real challenge to do all we can to make them Christ-centered?

Miss Singmaster introduces her chapter thus: "There are certain Christian women in foreign lands whom, as is the case with their sisters in America, it is difficult to classify. These are the pastors' wives who bring up their children in new and betters ways, themselves set a Christian example, and in many cases turn their homes into hostels for the needy and perplexed. They, above all others, exhibit in non-Christian lands, the beauty and sanctity of the Christian home."

Of Pastors' Wives we shall mention two from *Japan*.

MRS. JO

True to all that a Pastor's wife should be is Mrs. Jo, who carried her love and patient interest in Youth from the schoolroom into the home of her husband, Pastor Jo. How do we show Christian love for strangers who happen into our Church on Sabbath? According to her husband's testimony, Mrs. Jo, on one occasion

met this experience thus: A discouraged Japanese lad from a Korean business house came to their church. Mrs. Jo took a real interest in him, even mothering him in their home during his vacations. In three years time he had changed . Healthy in body and spirit he returned to Korea, a merchant fired with evangelistic zeal to win his employees—all because Mrs. Jo practiced the stewardship of hospitality.

MYAMOTO MURA

born in beautiful northern Japan, early lost the sight of one eye. She started to school at the age of eight, but soon stubbornly refused to go because her playmates teased her about her disfigurement. Her mother, believing she was doing what was best, beat the child, even placing inflammable powder on her skin and setting it afire to banish the evil spirits which made her unruly. To the distracted parents she presented yet another problem. She chanced to attend a meeting of Japanese Christians, after which she refused to take part in temple worship. In desperation the father allowed her to attend the "Jesus meetings" though he personally hated the new religion. At once the transformation began. She became a Christian, helped father, mother and many kindred to find Christ, attended a Mission School at Sendai until prepared to teach Bible and music and finally married a pastor. Their happy home was ever open to visitors. She died at the birth of her second son—yet she liveth through the fires set aflame in those who knew her.

MRS. G. L. MACKEY—FORMOSA

Seventy years ago an unwelcome baby girl was born on a tea plantation in North Formosa. Her parents did not kill her, but gave her to the parents of the boy they arranged for her to marry. Her future mother-in-law had plenty of work for her—but no love. Thah So, the grandmother of her intended husband, was her one friend. When Minnie (the name she later took) was thirteen Thah So returned from a distant journey bringing the Good News as she had heard it preached by George L. Mackey, a young Scotch Canadian missionary. Eventually there were many Christians in the village, then a church, and Minnie married this same G. L. Mackey. Together they visited Canada. Three talented children graced their home. Mrs. Mackey found time to serve Christ in numerous ways, even after the death of her husband. Two tributes at the time of her death show the esteem in which she was held—one from a native pastor who spoke of her abiding joy, her peaceful nature and her universal, sympathetic spirit of love; the other, from her own son, the head of a Boys' High School, testified of her pioneering for converts and of her unlimited hospitailty.

ABBIE SHAH—INDIA

Bible-woman, evangelist, nurse, social-worker, poet, reformer, speaker and counsellor—all are combined in the person of Abbie Shah. She is a daughter of pioneer Christians, and her husband, a pastor, is the grandson of William Carey's first Mohammedan convert. Her yearly report of the evangelistic work of which she has charge in her husband's district,

(Text, p.164) represents hard work. Especially did she try to stop the habit of giving opium to children in this land in which, according to one authority, 95% of the babies are fed opium to keep them sleeping while their mothers work. A high tribute showing how she consecrated her keen intellect to Christ comes from Mrs. Shah's son, now a student in Chicago University.

HOME-MAKERS

It is impossible to measure the influence of a single life. The following nine women are neither prominent nor in official positions, yet they have charge of "universities".

"The oldest University
Was not on India's strand
Nor in the valley of the Nile
Nor on Arabia's sand;
From time's beginning it has taught
And still it teaches free
Its learning mild to every child—
The school of Mother's Knee."

MRS. CHANG in *China* heard the gospel from an uncle, took it into the large family of her husband and ere long "persons entering the front door saw, not a god-shelf but a long scroll containing the ten commandments and the Lord's Prayer." Already those brought to Christ under her influence are more in number than those of the first Christian Church.

MRS. TAI, was a widow fifty years old, living in a filthy, insignificant village when missionaries found her. Grieving continually for her husband she was still depriving herself of food that she might buy incense to burn for her departed. In Christ she found real comfort, her children became Christians, and her grandchildren are standing true in spite of persecution.

Chinese MRS. LEU broke into a New Year's Evangelistic meeting, announcing in a loud voice that because of a quarrel with her family she intended to join the church to spite them. "Put down my name! I tell you I'm mad enough to join the church and you can't stop me from believing". The missionaries could not accept her in this rage, but rejoiced to find that later she was truly converted, and has been faithful for more than seven years.

MATSUE MIYAGAWA of *Tokyo* learned all the ancestral rites and ceremonies of Old Japan. At the age of six she entered a Japanese school. Her indulgent father permitted her to attend Sabbath School with friends, then the Mission high school, in which after her baptism, she taught. But marriage—"the end and aim of the lives of all Japanese women," loomed before her. Again and again she refused, but finally her father would brook no more delay. She selected a Christian instead of the Buddhist her father had chosen, and with her husband built a fine Christian home.

YOSHI, the nursemaid of missionaries in *Japan*, was not intelligent like Matsue, but she had character and could be trusted. The missionaries prevented the marriage her drunken mother had arranged. Presently Yoshi married a young man considered suitable. After some misunderstandings, he too became Christian.

We do not know the name of the MOTHER-IN-LAW of Mrs. Yamanouchi, a minister, but we do know that she was so devout a Christian that a man who attended her funeral became converted because of the

peace of God which even then shone in her face.

MRS. BABA felt that her life was empty until she attended a Christian service, led there by an advertisement. Her husband was angry because of her baptism, but Mrs. Baba and

"Love had the wit to win,
They drew a circle that took him in."

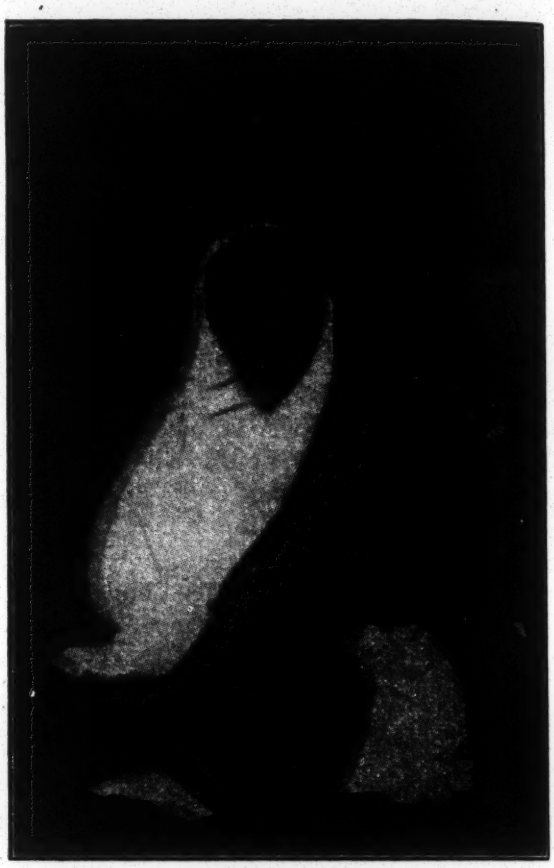
Her gentle courtesy and patience won not only her husband but also many neighbors. Eventually the husband went with her to a dinner party, ate with her, and even walked home by her side, something he would never have done before he saw what Christ was doing with her life.

Beautiful KOIMA, an evangelist's daughter, remained gentle in spite of the virtual slavery imposed by her mother-in-law and today rejoices in her son who is a student in Tokyo Theological Seminary.

KISAYO FUJII is a capable homemaker, the graduate of a Domestic Science course. So determined was she that her husband must be educated that she taught to support the family while he attended an agricultural college. They are training their children in the Christian faith.

CHUNDRA LELA

Almost one hundred years ago in the Himalaya Mountains in Nepal, Chundra Lela, the seven year old daughter of a Brahmin priest, was married to the son of another priest. She was allowed to remain at home. Her father, contrary to custom, taught her to read and write. When she was nine word came that her husband had died. Her hair was cut, her pretty clothes taken from her and she became one of the hundred thousand child-widows of India—all because she had committed some sin, perhaps in a previous existence, which had destroyed her husband! Chundra Lela's father still loved her and when she was twelve he took her with him to the famous Juggernaut shrine in far eastern India. Exhaust-



CHUNDRA LELA

ed from the trip the father died, leaving with her the keys to the boxes at home which held the gold she had inherited from her husband, also his own sacred books. Reading in these books that those who visited all holy places would have all sins forgiven, this fourteen-year-old girl with two widow companions slipped out at night on their long quest. She put the gold in belts which the girls wore. Then followed seven long years of wandering, worshipping at shrines, bathing in the sacred Ganges, spend-

ing much money, but still no vision of God. Her companions died. Alone, with her money almost gone, she joined pilgrims and for the third time started to Juggernaut. On the way, at Midnapur, the local king made her his priestess because she could read sacred books. For several years she lived in comfort, teaching the women of the palace, but the old restlessness returned with even greater longing for God. She left the palace. For three years she tried self-torture, but in vain. God wanted her for his own, so it was hardly chance which brought her into touch with Christian literature, eventually with missionaries, and baptism. Still she could not rest at home—but for a different reason. She must tell of her new joy. She returned to Nepal and won her brother. Again she visited shrines, not as a pilgrim, but seeking to lead others to a better way. No persecution could stop her. At the age of sixty-five she consented to live in a house by the side of the road where she could tell the passer-by of Jesus. Chundra Lela, a real seeker after truth!

LISA

Jean McKenzie in her inimitable style tells the story of Lisa of black Africa, as it was told to her by Luanga, wife of a native pastor. Luanga told of the days before the Gospel came to this village, then of two traders from the Mpongwe tribe and of LISA, the Christian wife of one of them. "I was then," said Luanga, "as big as your wrist" (between eleven and thirteen). She became the handmaid of her beloved Lisa, who often told her of the Creator. One day Luanga found Lisa weeping. Her husband had gone to hunt ivory and his partner had evilly enticed her—but she did not consent for she was a Christian. Rather Lisa had fled to the forest, spending the night there. The next day when Luanga came to the door of her mistress, the partner was there and would not admit her. He said Lisa had a headache, but later it was learned that Lisa was dead. They buried her. No one to tell her husband when he returned the cause of her death, or her struggle to maintain her virtue! Only this little maid nc bigger than your wrist knew, and fear held her tongue. No Cloud of Witnesses in this forest village yet Lisa was true! Miss McKenzie concludes, "And I think too of the many white women who have asked me: 'And do you truly think they are Christians?' "

Truly Christians! Reverently and humbly let us review in our minds the women of this chapter, then courageously answer in the only way we can, should anyone ask us, "And do you truly think they are Christians?"

CHAPTER VI—THE EVER-WIDENING STREAM

Many teachers, evangelists and Bible-women form a part of the great *Cloud of Witnesses.* Medical and social service workers are increasing, but as yet only a few women are prominent in other professions.

"What is that in thine hand?" God asks Christians this question today as truly as He asked it of Moses of old. In our closing chapter we read of women with special talents who in consecrated hands are holding out to God the priceless possessions with which he has endowed them.

On an opening page of our Text we read the production of one—and she from India—who so carried her gift of poetry and song into the very secret presence of God that through His Power in her she gave to the Christian world the beautiful song "In the Secret of His Presence".

Let us learn what others are doing with the gifts God has placed in their hands.

A CHRISTIAN ARTIST

Perhaps the only noted Oriental Christian artist is AYA KURIHARA. From a poor but worthy family, she entered Sturges Seminary in Nagasaki at a rather advanced age. Her road to fame was not easy, but she followed so determinedly her ambition to be a painter that when she died, still a young woman, she was considered one of the most promising painters of Japan. Her pictures appeared at exhibitions; they received prizes. Her best pictures are of children, signed with the name "Gyokuyo". On her death bed, to her heaven was more important than her art.

CHRISTIAN MUSICIANS AND SINGERS

"Western music is becoming popular even in *Japan* where it is alien to all inherited modes! The best Japanese pianists are said to be women and the most famous is perhaps MISS SUE OGURA, from a Christian mission. She practices her high ideals in her personal life as she goes about on concert tours.

SUYE SHIBATA is teaching music in her alma mater, a mission in Nagasaki. Her father had been the retainer of a Japanese feudal lord. Poverty followed their removal to Nagasaki. The family bartered their treasures for food, but a greater treasure, the Bible, was given to them, also the opportunity for the children to attend the mission school. Suye has studied in the New England Conservatory of Music.

EMILIA SAPRID CRUZ, a sweet singer of the Philippine Islands, came from a Christian home and as a child attended public school, Sabbath School and church. Her natural talent for music attracted a missionary who secured funds to send her to Manila for training. Tuberculosis interrupted her rapid progress, but so carefully did she obey doctor's orders that she fully recovered. After graduating with honors she taught music and Bible. She married a Christian. At his death two years later she studied music in America. Upon returning to Manila she again taught and directed choruses. On p. 216 of the Text we see her picture with untainted children of lepers at the Welfareville Leper Colony, playing with and teaching them. She has collected and published folk songs of her people. Remarried, she is now Mrs. Cruz.

CHRISTIAN LITERARY WOMEN

Recent Mission Study Books have told of the need for Christian literature in lands which missionaries have helped to make literate. Why create a hunger for reading if nothing is available to supply it? When we consider the influence of our English Christian literature upon our own lives we realize the importance of each land having its own indigenous literature, the importance of helping to encourage the writing and publication of wholesome Christian books and magazines by natives themselves.

WAN YING HSIEH, the daughter of a *Chinese* naval officer, is a Christian, though her family is not. During her school days in China she published poems. At Wellesley College she wrote her thesis for her M. A. degree on Chinese Women Poets of Ancient Times. She is now a teacher of modern Chinese at Yenching University and a writer of growing fame.

MRS. YAMAMOTO translates children's books into Japanese. She had translated *Polyanna* a year before a publisher would take it. Later she translated *One Girl's Influence* by Speer, *The Life of Mrs. Judson, Just David, Stepping Heavenward* and perhaps others. She received her education in mission schools in Tokyo and in the White Bible School in New York.

KASHI SHIMADA IWAMOTO, in her brief life of thirty-three years, gave richly for others the gifts God had placed in her hand. Beautiful to look upon, possessed of a fine mind, a contemporary referred to her as the best educated Japanese woman. She was a successful teacher and writer of both Japanese and English. At her marriage she gave up teaching to devote herself to the interests of her husband. She forbade the publication of her life, for said she, "I have nothing in my life to be talked of except that I knew the grace of God to the last". However, the writings she has left give us an insight into her life.

JULIA SOTTO YAPSUTKO is a writer, speaker and publisher of the *Philippine Islands*. A childish love affair with a youth who distributed theatre programs was consummated later in marriage. When Luis returned from his Roman Catholic college, he found Julia editing a periodical. Luis loved her so much, even threatening suicide or declaring he would go bankrupt unless she married him, that when she told him she would marry none but a Protestant he gave up Catholicism. Luis learned to preach. He was elected to a public office. Husband and wife studied together in Union Theological Seminary then returned to the Philippines. He received more requests to preach than he could possibly grant, therefore he and Julia published a small paper on a press so tiny, that compared to them, Benjamin Franklin had an easy task. The first edition of 250 papers sold at once. The paper increased in size and circulation, but alas, the strain of being pastor, editor, manager and type-setter cost Luis his health and life. Julia continues to print and publish the paper they founded together.

A CHRISTIAN BUSINESS WOMAN

MRS. ASA HIROOKA, of a patrician *Japanese* family, was born with a keen mind. But perhaps it was her husband's squandering of their fortune which constrained her to study commercial subjects so thoroughly that when the crash came, she began a business career. She reorganized the business, established a bank and life insurance company, developed a coal mine and agricultural lands in Korea. Influential and wealthy, she was not satisfied until she found in Jesus the real hope for women of the Orient. During the last ten years of her life she consecrated her business ability to evangelistic work.

CHRISTIAN FAMILIES

In *China* especially we find an increasing number of families that have been Christian for three or four generations.

THE CHUANS rejoice in their sons and daughters who are serving Christ—one as a physician, another leading in the education of public opinion against opium, another a railroad official and another a minister, editor and writer. One daughter operates her own school in Peking.

GOOD SA AND THE IAPS—Good Sa tells the story of six generations of *Chinese* Christians. Despite her father's determination that she be killed because she was not born a son, Good Sa lived. Later she herself gave away and killed several of her own daughters. After her husband's death she supported her two sons and one living daughter. One day on a trip to Amoy to buy cloth which her son sold, she saw a church and entered. The pastor preached to her. Like Lydia, this modern "seller of purple" was baptized. Her daughter married Pastor Iap and their children and grandchildren are witnessing as Christian teachers, doctors, and dentist.

PROMISE FOR THE FUTURE

In the records of schools we may read of many girls who are carrying on Christian work of different types. The Methodist Episcopal Church, South issues loans without interest to promising mission students. A list of girls in whom this church has wisely invested appears in the Text.

HELEN YOH of *China* longed to become a physician. Because the schools which admitted her brothers for medical training would not take a girl, she travelled two thousand miles to attend West China Union University.

JI YUNG is typical of many girls of wealth who are symbols of promise. Her grandfather had been embassador to European courts. She might have lived in luxurious idleness had not the new spirit of Useful Womanhood constrained her to enter a mission school. Christ became real to her. She refused to marry a nephew of a Grand Counsellor of the Realm, preferring to serve Christ by teaching. Eventually she did marry this man and through the help of God she has melted even the extreme conservatism of the household into which she went.

Meetings of "twos and threes who love Christ" are expanding into organizations of Christian Oriental women, presided over by them. To us the clothing, language and setting would be foreign—yet how like us they are in their zeal to find and give the Life Abundant.

In America we hear and read much about the decay of Protestantism, about lack of funds and sometimes, pessimistic prophecies for the future of Christianity; in the Orient, non-Christians are bewailing the fact that missionaries have turned thousands and thousands of their people to Christ. Rather humorous when we try to reconcile the two cries—one from the West and the other from the East! Yet when pessimism looms high may we quietly recall Christ's parable of the mustard seed, knowing that by going forward with God, the time shall come, not announced by trumpets of revolution, but growing as quietly as the mustard seed, when

His Name shall be above every name. Let us rejoice in helping to release the Abundant Life through service and prayer until the great unoccupied fields in the Orient and in South America have their own Mother Wangs, Lilavati Singhs, Kaji Yajimas and Good Sas. What if it be true, as we are hearing from many centers, that the new world in which we live demands adjustment of Missionary organizations to new lines of endeavor? Perhaps that is God's way of harvesting the seed sown by pioneer missionaries. Will we as Christians venture *all* for Christ as did these women so beautifully portrayed in our Text? "What is that in thine hand" that can be used for the Master?"

As we close the study of this book, precious in "soul photographs" of Oriental Christian women, we thank God for their lives, but at the same time our hearts go out to the millions of women who as yet know not Christ. In *Freedom*, a story of Young India, Welthy Honsinger Fisher typifies the spirit of Indian youth as opposed to conservatism, through Gopal and his sister, Nalini. Their father is interested in reforms and Nationalism, but their mother clings to old customs. While in attendance at the poet Tagore's University at Bolpur Nalini finds a picture in the art gallery which is to her a portrait of women like her mother who are in purdah. We quote from Nalini's diary: "There is a little picture hanging in the gallery, called the 'Marble Prison'. The background of the piece is a white marble palace. Its screens are carved so fine that the marble looks like lace, and its walls are inlaid with semi-precious stones. The floor, too, is of white marble, so glossy that reflections may be seen in it. In the center of the picture stands a woman. It is a beautiful figure; she is slender and graceful, plainly well born and carefully reared. Her hands are those of an artist. Her face is classic. It is almost as white as the marble; the red or rather pink lips are the only color in the picture. As I look at her she seems to grow more and more illusory. She stands in a cage of marble, but a cage nevertheless. That is a picture of my darling mother. She is in prison. True, it is a marble prison, but she cannot get out; even though the key is handed to her, she cannot make it fit the lock, and she is there forever. O God, I shall never let mother see this page. But if she must stay in prison, if her traditions are so strong that she cannot get out, help me to make the prison interesting to her. But help me blow it to bits before the next generation has an inhabitant in the cage. A marble prison—a marble prison"!

How Nalini hoped to keep the next generation from the Marble Prison is revealed in the vision for her own life as she tells it to her fiance. She tells of a light she saw in the city's street which gradually took the form of a man with a face that was kindly, though thoughtful and almost sad. Educated men flocked to hear what he was saying. From crowded villages, from noisy mills, from everywhere children rushed to him that he might lay his bleeding hands on their heads. He could not reach all of them. Masses of the depressed classes were rushing just to touch his feet, which were bleeding too, that

they might have new life. To the educated he said, "I am the way, the truth and the life". As he bent to bless the children he said, "Suffer little children to come unto me, . . . for of such is the kingdom of heaven". To the depressed, "Come unto me, all ye who are weary and heavy laden and I will give you rest". "That is my dream, my gleam", said Nalini. "I can see all those children of the cities and villages whom he could not reach in a picture of longing before me. My dream is to help them get near enough so that his hands can touch them and bless them and free them". Nanda Lal (her fiance) was silent. It was a clearer vision than his own, and he knew in his heart that he would strive to follow it, and to follow it with Ialini, to the end".

Such was Nalini's vision for India; such is our vision for the *world* until in the words of Jeremiah, "They shall teach no more every man his neighbor, and every man his brother, saying Know the Lord; for all shall know me, from the least of them unto the greatest of them, saith the Lord".

The lives in our Text, which could be multiplied many times, are a part of the great Cloud of Witnesses referred to in Hebrews 12:1,2. If so, then the latter part of the reference is a direct challenge to us—"Therefore *let us also,* seeing we are compassed about with so great a cloud of witnesses, *lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith".*

PROGRAM SUGGESTIONS FOR CHAPTERS V AND VI

INVITATION OR ANNOUNCEMENT POSTER (See drawing page 205)

December always brings thoughts of Christmas hence this suggestion for the invitations or Poster. Various combinations of Christmas colors may be used both for the cardboard or drawing paper from which the circles are cut, and for the printing. Red or green cardboard may be lettered with red, green or gold ink. The Speedball Lettering Ink comes in good colors for show-card work and is easily applied with Speedball special pens. If black is desired for the silhouette of the camels, India ink is perhaps the best water-proof ink. Or, instead of drawing the silhouette, you may wish to use a ready-made Christmas seal; also a gold, gummed star may be used on the other circle. Make the invitations as suggested in the *September and October Magazines.* Cut out circles, fold, place flap through short dotted line. Write address on other side of one circle and on back of other circle draw several holly leaves. Invitations quickly made with transfer paper, sent on their way, now let us prepare a good meeting.

(Again suggestions for the two chapters are given separately, however, not all could be used in one meeting).

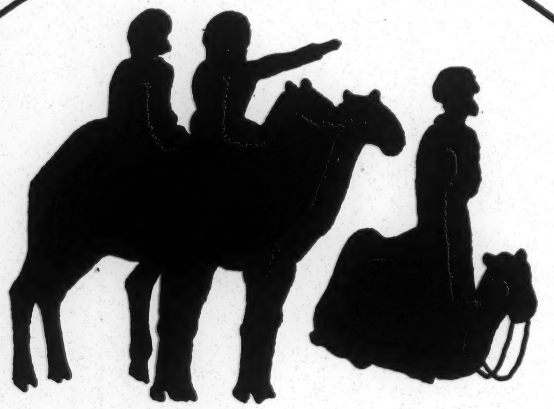
CHAPTER V—PASTORS' WIVES, HOME-MAKERS, AND OTHERS

1. *Introductory Remarks* on the Ideals for a Christian home. Illustrate by drawing a large circle on chart or blackboard. In the center draw a small circle and write in it "Christ-centered home". As different ones suggest virtues of a Christ-centered home, write them in the large circle, radiating from the center.

II. *Devotions*:

Scripture—Luke 2:51,52; II Tim. 1:1-6; 3:14,15.

Discussion—Duties of a native



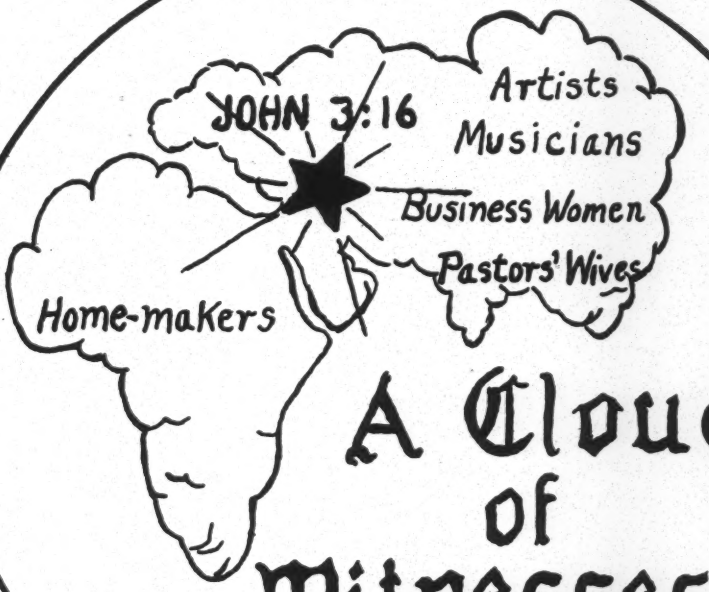
"It is only by living Christ among men
that we may most effectively lift
Him up before them."

Christmas Meeting of the W.M.S.

Hostess ----------

Date ----------

Hebrews 12:1&2



A Cloud of Witnesses

Chapters 5 & 6

Pastor's wife and of native Home-makers.

Prayers—for our home life, for these Witnesses and for the homes of the non-Christian world.

III. Review of the lives of several women in this chapter—or, if you like the inspiration that comes from Group Discussion, give to each woman (at a previous meeting) a list of *"Suppose Situations"*, which if well discussed will bring out many helpful things from the chapter and link Oriental and Western women. For instance, a list such as the following:

SUPPOSE SITUATIONS

1. Suppose a discouraged, homesick boy should happen in at your church. What could you do to help him? What did Mrs. Jo do?

2. Suppose you had a daughter who refused to go to school and also refused to worship according to the ways of your ancestors . What would you do? What did the parents of Myamoto Mura do?

3. Suppose you had a son in college who was asked to pay a tribute to the religious life of his mother? What could he say? What did the son of Mrs. Abbie Shah say?

4. Suppose you had a quarrel with your family. Where would you go and what would you do? What did Mrs. Leu do?

5. Suppose your relatives insisted you marry a man against your will. What would you do? What did Matsue Miyagawa do? What did Yoshi do?

6. Suppose you had joined a new religion. How would you convert others to it? How did Mrs. Baba do so? How did Koima do so?

7. Suppose you desired more than anything else to live true to the religion you profess. How would you do so? How did Chundra Lela do so?

IV. Note the customs and religious practices of Oriental women in this chapter.

V. *U. P. Album*—Pictures or stories of several U. P. native Pastors' wives and Home-makers.

VI. Close with the *question*, p.189 of Text, and with *definite Prayer*.

CHAPTER VI—THE EVER-WIDENING STREAM

I. *Devotions*:

Scripture — Acts 16:11-15,40; Exodus 3 and 4. (Tell briefly, stressing Ex. 4:2 "What is that in thine hand"?)

Sing or read *"In the Secret of His Presence"* (Text, p.12).

Prayer.

II. *Introduction* to Chapter—New doors of opportunity opening to Oriental women.

III: *Demonstration* (I pass it on as I have seen it successfully given). At a previous meeting six or eight women volunteer to help the Leader. They meet once, each deciding to impersonate—perhaps in costume—one woman in this chapter, for instance, Ava Kurahari, Emilia Cruz. Good Sa, Helen Yoh, etc. and perhaps one or two of our U. P. missionaries. For the Demonstration, one impersonating Elsie Singmaster, stands at the front holding a large home-made booklet with cover to represent Text. The others enter and conversation begins by one asking of another what has brought her to this meeting today. The other replies that she has heard of Elsie Singmaster's new book and wants to see if any of her people are in it. Miss Singmaster invites her to look. She is surprised to find her own life, which she proceeds to tell. (There need be nothing written in the make-believe book). The other women in turn find themselves or their friends and tell about them. *The Womens Missionary Magazine for March*, 1930 gives accounts of our Egyptian writers, business women, etc.

Or, if you want this Demonstration to be a review of the whole text, paste the eight Posters of the set referred to in the *September Magazine* (Secure for 50 cents from Literature

Secretary) on the pages of your home-made book. Let the women represent these pictures, each telling her own story as she finds her photo and displays it to the audience.

IV. The *Playlet* "The High Road" (p.71 of *How to Use*) is good for this closing meeting.

V. Close with a clear statement of the *Challenge of the Book.* Isaiah 35 and Hebrews 12:1,2 may well be read in closing. Sing *Blest Be the Tie that Binds.*

References:

1. An article by Helen Barrett Montgomery in the September *Missionary Review of the World,* p 694, entitled "The Work of the Committee on Christian Literature". This will be helpful in connection with Christian Literary Women in Chapter VI.

2. *Interesting inexpensive leaflets* may be secured from our Literature Department and *distributed* at this meeting. (Price—2 to 4 cents each).

Training Home Makers in India by E. Josephine Martin.

Christian Homes Among Moslems by Mrs. J. W. Acheson.

They Brought their Children to Jesus by Rena L. Hogg.

Karm Bibi.

Naama by Rena L. Hogg.

Women Adventurers of India by Mrs. W. T. Anderson.

Literature and Literacy in Egypt by Davida Finney.

"Side Lights" from Our Mission Fields

THE WIDENING STREAM

By Mrs. Wazir Chand, Gujranwala, India.

Mrs. Wazir Chand, the writer of this article, is the wife of Professor W. Chand of the Theological Seminary in Gujranwala who was for a number of years, pastor of the congregation in Lyallpur. Mrs. Wazir Chand is a sister of Mrs. Mary Samuel.

THE forty-seventh chapter of the book of the prophet Ezekiel presents a beautiful picture of a stream of "waters", issuing from the very throne of God. It deepens and widens as it goes along, and transforms the desert through which it passes, into green and fertile fields and fruitful gardens. It is a vision of a useful life, which begins with God, nurtured by the Spirit, and transforms things around it as it is being lived. It is true, both in the physical and the spiritual realm, that a stream of water will change the whole outlook of things.

The Chenab canal colony is supposed to be the richest and most productive of the colonies of the Punjab, yet only a score and a half years ago this envied land was simply waste land. Thousands and thousands of acres were lying waste, overgrown with low and useless woods. This was in spite of the fact that the great river Chenab, only a few miles from this "Bar" or waste land, carried from time immemorial, volumes of water, to the sea. What brought this great change? The water of the Chenab was brought to this waste land. The greatest town of this colony is Lyallpur. As you enter this city, you will see a memorial fountain, with an inscription, "Blessings of Chenab". Canals and water-courses were needed to bring the life-giving water of the Chenab to this dry and parched land.

Streams, canals and water-courses, flowing with the "life everlasting"

are needed everywhere, as there are masses around us, whose crying need is the water of life. Their women especially have no true religion. They do not know the true and living God. They have never heard of the Jesus, who offers full and free salvation to every one who believes on Him. Let alone the non-Christians, there are masses of Christians in our congregations, who need to be taught of Jesus, as much as the non-Christians. The living Jesus has never come into their lives.

It is a matter of thankfulness, however, that in North India, there is a "fountain", the Theological Seminary, Gujranwala, through which the streams of living water have gone all around to water these spiritually waste lands. Wives of Seminary students, have gone out, year after year, with their graduate husbands, to proclaim the glad tidings of Jesus Christ to the needy souls. They have become the streams of living water, wherever they have made their headquarters. Every town and village of the Punjab has such streams. Some of the wives of our pastors, living at one place for years, have been means of giving new life to hundreds of people round them. Such Christian families have been like oases in the desert land, sources of healthy influence and spiritual refreshment.

A couple of years ago, there was a woman among the wives of the Seminary students, who had never gone to any school. She had shared the hardships of her poor parents, till she married a Mission preacher, who after some year's experience, came to the Seminary. Though not blessed with the goods of this world, she was a source of influence among the wives of the students. She was ever ready to help, as much as she could do, in times of need. In times of sickness she was sure to be present. She was a ministering angel, quietly helping and cheering others. She is living in a village, where her husband is located, still engaged in the noble work of helping others, both physically and spiritually.

Among the wives of the Seminary students, at present there are some, who are full of zeal, and we do hope that they will share with their husbands the great work of watering the thirsty parts of this land. We are sure that they will be "streams of living waters", ever blessing and enriching the lives, with which they come in contact in their daily ministry. Some of them will be located in some out of the way place, where people are ignorant and superstitious and where they will feel the pinch of poverty along with their people, to whom they minister. Yet they will have the happiness of bringing the water of life to the thirsty, and helping in the work of making the world new. Jesus said, "If any man thirst, let him come to Me and drink. He that believeth on Me, as the Scripture says, out of his belly shall flow rivers of living waters". This promise is for every one. Let us be channels of living water, so that through us, there may flow water of everlasting life to such as need it.

PROMISE FOR THE FUTURE

By Mrs. W. J. Adair.

OUR work is much younger at Nasser than elsewhere and we have yet few "Witnesses" but we do have a promise for the future in the lives of some of the girls who are being trained and taught in our mission. Such an one is

NA MER DOOP

NA MER DOOP
A PROMISE FOR THE FUTURE
Cut furnished from Mrs. George Moore Memorial Fund.

Na Mer Doop lived near the Mission at Nasser for years. She worked for Mrs. Gephardt for part of a year, then for Mrs. Smith for a longer time and later for an even longer time she was one of Miss Soule's big girls.

Most of these years Na Mer Doop went to school a part of each day and attended church services regularly. She was baptized and has given evidence of her love for Jesus. She is bright and carries responsibility well. In the yearly Bible Memory Contest two years ago, she won the prize among the girls.

Na Mer Doop loved a Christian young man and the missionaries hoped he would win her but he had not enough cattle to get her! Her brother and mother compelled her to marry Lingud who had enough cattle for her dowry. It could have been much worse for her than it is, for Lingud is a Christian; he is a great lover of children and really loves his wife so we hope this will be a real Christian home in Nuerland.

This young Christian woman has learned that Jesus is her own personal Saviour. From her own contact with the missionaries she has learned many valuable things. She has acquired some ideas of hygiene, of cleanliness and of food values. Her actual practice in the care of motherless babies in Miss Soule's home is invaluable in her own home with her own children.

God bless Na Mer Doop, one of the first-fruits in Nasser, a Promise for the Future.

NA DOIN
A Nuer Christian Girl, who has had some schooling. Background is the Mission's banana grove.

What is Happening in India?

By Rev. R. R. Stewart, Gordon College, Rawalpindi, India.

THERE has probably never been a time when India has been so prominent in the news of the world and from the point of view of Great Britain this is the most anxious time since the Mutiny of 1857. There is new life and ambition in India. One can no longer speak of the unchanging East. The educated classes have been stirred as never before and the agitation has even spread to the villages. One of the most remarkable things about the present movement is the way women have been coming out of their seclusion and attending public meetings and organizing patriotic processions. Women are also taking part in the boycott movement and have acted and are acting as picketeers of foreign cloth and liquor shops. A number of prominent women have been sent to jail for their share in the agitation. Feelings are running high in India and moderates of note are few. Even small children go through the streets in bands calling out revolutionary cries. If it were not for the fact that the Moslems with few exceptions have held aloof and that the Army and the Police have been loyal the position of the Government would have been very critical.

A COMPLEX SITUATION

What are the forces that are at work in India today? It is hard to make a list in order of importance for opinions differ widely. Many feel that the economic difficulties are most important and that if work could be provided for the unemployed, especially for those from the educated classes all would be quiet again. It is not only in the West that there is serious unemployment. India is an agricultural country. The number of young men fitted for "white collar" jobs has increased much faster than the demand, and industry cannot absorb very many skilled men. Many feel that the system of education is at fault. The schools and colleges are fitting men to fill clerical positions, while India needs men who are not afraid to get their hands soiled. There is a good deal of improvement needed in the educational system but it is probable that the educational system has been the chief cause of the present unrest, not because of its defects, but because study of English and American history and literature has aroused the desire for freedom. Some feel that a good deal of the trouble is racial and that if Great Britain had had more sympathetic officers there would have been a kindlier feeling toward the Government.

The position in India today is due to many causes and the forces at work are so complex and baffling that even those of us who are on the spot and have been making a study of the subject and faithfully reading the papers do not know what is going to happen. In a broad way the impact of Western civilization plus the spur of severe economic conditions has roused Hindu India to try and overthrow the British Government and obtain independence. Many of the British feel that India has reached a stage in her development when a further step toward freedom should

be granted but the thorny question is to decide how much home rule can be given safely at the present time There are a good many things that complicate the situation.

DIVISION

India is a unit only in a geographical sense. The population is divided in all sorts of wavs, racially, religiously, linguistically and culturally and more than this is divided governmentally. Although British India is the largest part of the country there are 700 Native States, from Kashmir on the North to Travancore in the South. These Native States are ruled by hereditary and autocratic rulers and with few exceptions the subjects of these rajahs and maharajahs are in a much more backward position than the inhabitants of British India.

WHAT MAJORITY RULE WOULD MEAN

If a substantial amount of "home rule" should be granted now it would mean that the control would pass to the Hindus who are in a maiority. For hundreds of years the Moguls and other Moslems ruled the country and there is little love lost between the two communities. Under Hindu rule what would happen to the 70,000,000 Mohammedans? The Moslem tribes of the Punjab, the Northwest Frontier Province and the Afghan Border are amongst the best fighting men of the world. Could a Hindu Government keep these tribes in control without the help of the British Government? Again what would happen to the 60,000,000 or so of outcastes and to the Indian Christians? The Hindus have never given privileges to the outcastes and these depressed classes would prefer the protection of the British. How can a constitution be framed to protect the minorities and yet allow the majority to rule? For the past two years a Commission from the British Parliament has been at work and they have published their suggestions but no one is satisfied. The Moslems, the Sikhs, the Anglo-Indians and the Hindus are all dissatisfied. The chorus of disapproval is practically unanimous except for a number of the British papers. The situation Britain had to face in Ireland was difficult but this is many times as complex. Ireland had to be divided in two to give Home Rule to the South and many think that if India were free she would split into a number of independent and possibly warring states. Then, too, the Native States have treaties with the British Government and they are unwilling to be turned over to a democratic Indian Government. Moreover is democracy so successful in the West that one would like to see it introduced into India? Which American City would be a good model for Bombay or Lahore?

SIMON REPORT

The second volume of the Simon Report has just been issued recommending fundamental changes in the Government of India. The provinces are to be given self-government except for large veto powers in the hands of the British Governor and the provinces are to be federated into a central government and a way is provided for the native states to join the federation. The Central Government and

the Army are to be largely controlled by Great Britain. There are some defects in the report which Parliament would probably be willing to remove before passing the proposed changes but politically-minded India is practically a unit in rejecting the proposals. The "Congress" Party, largely Hindu, but the strongest political group in India wants complete independence or at least "Dominion Status", the same freedom which is enjoyed by Canada, New Zealand or Australia. When the Simon Commission visited India they boycotted the hearings and did everything they knew how to make the work difficult and they did not wait to read the report before condemning it. Since March great efforts have been made to paralyze the Government through breaking the salt laws, the forest laws and by other forms of "civil disobedience" as it is called. British goods and liquor shops are being picketed and it is hoped that economic pressure and the filling of the jails and the resignations of those Indians who have Government positions will force concessions from the Government.

GANDHI

The leader of the revolutionary movement is Mahatma Gandhi whose hold on the imagination of India is unique. India has always revered ascetics and Mr. Gandhi leads a life of simplicity and even austerity. He has not been able to keep his movement strictly non-violent but the basis of his program is that the Government should be paralyzed by passive resistance and non-violent methods of boycott, and considering the material with which he has had to work there has been very little violence. There is a revolutionary party that believes in using bombs and other violent methods but considering the scale of the movement there has been very little violence.

EFFECT ON MISSION WORK

But what does all this have to do with mission work? It has a good deal of effect. Whenever there is political excitement it is harder to interest people in Christianity especially when it is the religion of the ruling race . It is considered unpatriotic to become a Christian. College students are especially excited and can think of nothing but politics. Gordon College literary societies have been temporarily suspended because the staff could not prevent their becoming political societies. Students are more interested in the political situation than in their studies. There is no important difference in appearance between English and Americans and unless we are known, we are taken for Britishers. It is now hard to go into the cities without being greeted with revolutionary cries and it is harder to get a sympathetic hearing than in more peaceful times.

There seems to be a good deal of anxiety about the safety of the missionaries in the present crisis. You in America are probably in greater danger from motor cars than we are from the violence of this movement. Things might take a turn which we cannot foresee but in the months which have already passed no missionary has been seriously molested and there seems to be no reason for anticipating trouble. The British Army and police are still in control of the country and the Indian leaders have shown no enmity to missionaries or missions.

The Standard of Efficiency

By Mrs. Ada S. Speer, Hanover, Illinois.

A Paper read at the annual Convention of Rock Island Presbyterial

THE Standard of Efficiency is a very timely topic. This is a day of standards. We measure and weigh and gauge practically everything by a standard of measurement. We buy a bushel of corn or apples or potatoes and we know we are getting the same number of pounds that would be sold any place for a bushel. We measure our spices and baking powder with a standard sized spoon and know that we are using the exact amount for which our recipe calls. When we call for shoes or gloves of a certain size we know something about the fit before we try them on.

Possibly the most interesting standard of measurement to many of us is the standard set for the normal child of a given age. We weigh and measure a child of a certain age and consult our chart to discover how our child is doing physically. The mother who fails to take warning by the results of the test, is likely to regret it later. The wise mother notes the results of the test and proceeds to correct the trouble by diet, or sleep, or sunshine, as the need requires. If the results show some alarming sign she will seek the help of a physician without delay. Many a parent rejoices that ills were called to her attention before they became chronic.

Our Standard of Efficiency has been arranged for us in order that we may measure ourselves to see how we are doing and if necessary to correct our ills before the weakness becomes chronic in our Missionary Society.

Let us consider some of the ills that are common to Missionary Societies and decide whether or not our own may be afflicted in some way. A very common ill and one against which we must guard is that of allowing any woman in our church to remain outside the Missionary Society without making an effort to reach her and enlist her interest in missionary work.

How does your society rank here? Must we all admit that there are women in our congregations who have never been asked to become members of the Missionary Society? An efficient society is able to report "An increase in membership over previous year". Perhaps some of us are able to say that we have an increase over last year but until we have reached and interested the very last woman in the church the task is not done. Perhaps our failure is due in part to our lack of interest in these women. Then let us seek the help of the Great Physician, who has prescribed for all the ills that afflict us, and ask Him to open our eyes that we may see our friends and neighbors as friends of Christ. The test of our being His friends is obedience to Him. He says, "Ye are my friends if ye do whatsoever I command you". What does He command *you* in regard to the work of the Missionary Society? Perhaps it is to call on those who are not in the society and invite them to come in; perhaps it is to advertise your society by posters; perhaps your part lies in being more punctual or regular in attendance; or if you are an officer

in doing your work in a more worthwhile way. Probably you can do something to make your programs more interesting. Mrs. Mary Clokey Porter in one of her leaflets said, "One story well told is worth two read". Probably we fail to put as much time as we should in preparation for our programs. Perhaps more people would come if we had better programs. Can you sing? What a help it is to have some one who sings well and is willing to use her talent in this way. Have you executive ability? Use it. Not every one is able to organize forces and lead them. Perhaps your place is to organize the Juniors or Young Women and provide leadership for them. Is yours the ability to meet and greet folks and make them feel at home? How much we need women with the true spirit of friendliness. Perhaps you can only pray. We know God hears and answers prayer. "Whatsoever He saith unto you, do it", would be a good motto for a live Missionary Society.

As in the case of our children many ills may be cured by proper diet and sunshine; so with the ills in our Missionary Societies, many of them may be cured by feeding upon God's Word and by prayer. Our case seems almost like the case of the parent who will not heed the physician's advice for we seem to pay little attention to the advice of our Physician. If we really believed that He meant it when He said "Where two or three are gathered together in my name there am I in the midst of them", do you suppose there would be a society which would not have a prayer group? Or if we remembered that He said "If two of you shall agree as touching anything which ye shall ask in my name it shall be done of my Father", would there be any of our members who would fail to use their Prayer Cycles or any society which would think it a waste of money to provide a Prayer Cycle for each member?

Prayer and familiarity with the fields and their needs will lead us to give for the work. In these days of financial stress we need to realize more than ever that all we have belongs to God and if we are honest with Him we will bring at least a tithe to Him. If we do this there is little danger of the work of the boards suffering. Our money, our time, our influence, our ability and everything else with which God has endowed us belong to Him. Let us keep that idea before our societies that all may become impressed with the fact that we are responsible to God for the use we make of this trust and then we shall all render at least the tithe of our income to Him.

That point for us then would be not merely "An increase in tithe payers" but "All members tithing". If we really expect God to open the windows of heaven and pour out a blessing when the tithes are brought into His storehouse ought we not to push this part of our program so that His blessing need not be withheld from our society? Not until we have met the condition can we consistently pray for the fulfillment of that promise.

Foreign Correspondence

SUDAN

Mrs. R. F. Shields, Editor

AMAY-JWOK'S TREES

By H. B. Gephardt, Doleib Hill, Sudan

Today, June 5th, 1930, has been a startling day on the lower Sobat. No, there has not been a war, or a flood, or a fire, or pestilence, or any strange visitation, but nevertheless a day much to be remembered by the industrial man at Doleib Hill.

It dawned cool and cloudy like any other day at the beginning of the rainy season. The gang of men working in the garden with mattocks and the gang of twelve girls working in the garden with native hoes were set to work as had been done numberless times before. About nine o'clock I went out to look over the job in the gardens and found some girl had chopped off and pulled up several strange flowers I had been to some trouble to get started. That was really no unusual occurence because the benighted Shulla seems unable to distinguish clearly between the foreigner's weeds and his flowers and treasured plants.

Well, I suppose I exploded and scolded the guilty person to about the limit of my Shulla vocabulary. After I had shown myself to be in a thoroughly cross and bearish frame of mind, one of the girls named Amay-jwok, looked up from her hoeing and said, "Jaldwong (Mister), I would like to have a little tree".

"What kind of a tree?" I suppose I growled.

"A little lime tree," she said sweetly, and squirmed in the approved girlish fashion.

Now I had been several years trying to find trees and plants that would do well in the Sudan and that would be accepted and planted by the people. Some of the older Shullas say that if a person plants a thing of the foreigner the Shulla gods will be angry with him and he will die. Nevertheless several men and boys had gotten plants and seeds of various kinds from me, some of which were doing well in the Shulla villages. But women are known to be especially timid and conservative and I was certainly not expecting a request for trees from a girl.

"How many trees do you want? One only?" I asked, trying not to show any surprise or pleasure in the stolid Shulla fashion.

"I want two to take to my village to plant after work hours," she said. Then a second girl, encouraged by the first one's success, said she also wanted a tree. Then a third and a fourth one put in a request for trees!

Well, we had been setting out lime and grapefruit trees for several days before and some of these very girls had helped in the work and were familiar with what was required in the planting of a tree. One girl told me that the holes for the trees she expected to get were dug at her village the afternoon before, just as I had had the holes dug some time before for the trees set out on the Mission compound.

I decided it would be a good policy to let them do this work of planting their trees on their regular working time at Mission expense. After all, they were young girls in their middle teens and not used to doing heavy digging work. So I said, "Come on, all you who want trees, and we will dig them and you can plant them now."

When the question was put this way seven girls came along. The small lime trees three feet tall were in hard clayey soil not yet softened by the rains, so I had two burly Anuak men come with mattocks and help with the digging. And after much labor the seven girls set off to their village with two trees apiece. I had marked

each tree at the depth it was to be planted in the soil, cut back the foliage, and gave careful planting instructions.

A school boy about sixteen years old came along just at this time and wanted a lime tree and two grapefruit trees, which I told him he could have if he dug them himself. When the boy got his trees dug I followed along to his village to see how he came out with his planting. The Shullas are much given to ridiculing new ideas and especially all things of the foreigner.

Lual, the boy, began to dig the holes for his little trees not far from his house. Almost at once an old Shulla grandmother came out and began to scold him because he had neglected to hoe the durra (Kaffir corn) near where he was planting the trees. Also he or I had stepped on a hill of durra which is the main Shulla food, and this called forth more verbal fireworks from the old lady. Then some more Shulla women came near and sat down and discussed the whole matter in loud voices. Then still other women came near the place dressed in fantastic dancing costume and capered about as the opening act of a pagan mourning ceremony for someone who had died some time before.

Through it all Lual dug manfully on and planted his trees as per directions. He had the moral support of myself and three smaller boys. I did not venture to follow Amay-jwok and her friends or inquire after them for I felt sure they also must be having an embarrasing time with their people and I believed my presence or interest would only make matters worse for them.

After two hours or so the girls came back to their jobs of hoeing in the garden. They were singing and apparently much pleased with themselves. I did what seemed to be wisest under the circumstances; I asked no questions as to how they got along with their trees, or what they did, or what anybody said. Later I learned the girls had been planning for some time to ask me for trees to plant, but were afraid the "foreigner" would be angry with them for asking!

Lest anyone who reads this does not know what a lime is I might add that it is a small, very sour member of the lemon family. The juice of the lime is much used for cooling drinks. It is most agreeable on hot days, of which we have plenty in the Sudan. It may be had in America at drug stores by calling not for a lemonade, but for a limeade. Shullas are beginning to come to us for limes when they are sick or when the weather is very hot. Limes are also an article of commerce here in the Sudan where the trees grow very well, but are a new thing for the Shullas.

There are several reasons why I am pleased with the interest of Amay-jwok and her friends in the lime trees. Among other things it improves the health status of people who grow and use this fruit, it strikes at several old pagan superstitions regarding planting and crops, and it also improves the Shulla interest in the things of the white foreigner whom they know is trying to give them the Gospel.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

BIBLE WOMEN'S CONFERENCE

By Miss Marion A. Paden, Zagazig, Egypt

A conference for Bible women was planned for and held the first week of September in the Bible Women's Training School in Tanta. It was thought that such a conference would be a means of blessing at the very beginning of the year's work. About thirty workers gathered together for a time of Bible study, discussion of methods and inspirational talks.

In the mornings Marcus Effendi, the evangelist in Tanta hospital gave talks illustrating the program of studies prepared for the patients by Rev. W. B. Jamison. The series takes two weeks giving the need of salvation, its plan, the Saviour, the new birth, and God's love.

Miss Laura Wright's masterly teaching of the Epistle to the Hebrews opened up that book till we saw in a new way the greatness of Christ, our High Priest, and we were warned of the constant danger of failing through unbelief to enjoy His great salvation.

Miss Julia Hanna of Assiut, Rev. R. T. McLaughlin of Cairo, and Sitt Hayat Kamil of Zeitoun each gave two inspirational talks which showed that if we did not live out the message, our words had little effect.

Another series of messages was on the Bible, its source, its variety and unity, its writers, Christ its center, and how to study it. These were given by Tanyous Effendi of Mahalla Kubra and Miss Stella Robertson of the Girls' College in Cairo. The greatness of the message given by the Lord to His messengers solemnized us.

The afternoons were devoted to study or rest. One evening all attended the Tanta church. Two evenings pictures were shown by Rev. Jamison, relating the history of the Bible and the sufferings of some who believed it. Pictures of scenes in

BIBLE WOMEN AND MISSIONARIES ATTENDING THE BIBLE WOMEN'S CONFERENCE, TANTA, EGYPT.

Cut Furnished from Mrs. George Moore Memorial Fund.

Bible lands which illustrated the Bible teaching were also shown. One evening there were games.

The little circles for prayer just before retiring were times of special drawing near to God.

The consecration service on Sabbath was very impressive. Confessions of past indifference, negligence, failure in Bible study, in prayer, and in devotion were made, and desires to live more consecrated lives were expressed. Lives were consecrated anew to the service. Dr. Boyd conducted the communion service. For myself I can testify to great blessing received.

"ABOVE ALL THAT WE ASK"

By Miss Lois D. Kingan, Benha.

To tell the story of the Benha Girl's School for 1929 and 1930 is to tell of the wonderful answer to prayer in its behalf. At the Winter Association the school was closed. It was one of the schools discontinued for the lack of funds. Another fact, too, that made it a tempting morsel to the "Cut" was that the school could not be continued in its old building. It was just at the end of Association that the news came from the Women's Board authorizing the building of the new building and with it the generous offer to the school to have a place in it. I must confess it was with a sinking heart that I looked upon the class rooms as they appeared, for as yet we had no word as to whether the school might go on. We as missionaries prayed as we never had prayed, the teachers were praying, our friends at home were praying. To interest many in intercession, letters were sent to all the prayer groups. One leader wrote us that after they had prayed some one suggested that they help answer their own prayers. At that one meeting $300.00 was pledged.

On March 14th, early in the morning, a cable came to my door. It read, "Los Angeles, money pledged, hire teachers." It was a welcome message. It came just the week that we were gathering our thank-offering; it helped to swell the offering for there were some pretty thankful folks around here. Other friends too, helped to answer their own prayers. Gifts ranging from $5.00 up to the complete support of the school came in. One good friend of the school offered his support for the year. This is not the first time that Mr. Colthurst of Ainsworth, Iowa, has come to the rescue of the Benha school. With so many good friend back of us it seemed wise to send for desks. While in conference over this matter, another cable found its way to Alexandria. It read, "Do not close Benha school, support secured." In due time a letter came from the Foreign Board telling us that Mr. J. F. Brittain of Erie. had heard of this school through Mr. McMillan, and had offered to assume the school as a special object of support. This offer was accepted by the Board. Our cup of blessing was surely running over. With the support assured it seemed only right to equip the school to such an extent that it could render the best service. Los Angeles very gladly gave me permission to use what they had sent in of their pledge for furniture. Time did not permit me to write to all that had sent money to the school to ask this permission, but I am sure all who have contributed would be glad to see what a fine appearance the school makes. Some saw fit to withdraw their pledges when the support of the school was assured. We are most grateful to all who have been remembering us in prayer as well as in a material way.

I cannot refrain from mentioning in a special way just how much we appreciate Mr. and Mrs. Brittain. They have written of the joy that is theirs in this new service. I just hope that they can in some degree realize the joy that they are bringing into the lives of others. They seem to be the type, "Ask me another" for at Christmas time a generous check came for the school and with it a letter asking

to let them know what we still lacked in paying for our desks and chairs.

The enrollment is over one hundred, thirty of whom are Moslem children. Some are from the very poorest in the town while we have some from the high officials' homes. One Mohammedan man brought his daughter to us and asked to have her live here. She is from a village near by. That is, it takes an hour on donkey back to reach it. He said that his friends thought that he was crazy to let his daughter come to a Christian school, but that he knew what he was doing and that he wanted her to have this training. She had not been with the Bible women long until she said, "I never hear you folks swear. I am trying to stop it, too, but I find that I can't do it." They told her that it would be hard to do it all at once, that it might take a long time, but if she tried she could do it, too. She came before the big fast, and her father told her that she was not to fast at all. Another girl was to have come with her, but her father made her fast. Poor child, she tried to do her work but of course she was not able. She took a black star on the honor roll while the other girl got her first silver star. These girls take the regular Bible lessons and take an active part in the Missionary society. For years, the women in their village have asked that we send them a Bible woman. Perhaps it will be through these two girls that that village will see the "Light".

FAGGALA'S WAYSIDE PULPIT

By Miss Elizabeth White, Cairo.

It was a new adventure for us to have the Faggala church undertake the financial support and administration of the Faggala Girls' School and we are finding it quite satisfactory. The members of the congregation are more interested than formerly. The pastor conducts chapel regularly on Tuesdays and gives good, practical talks to the girls and he occasionally visits the class rooms. The financial condition is also quite good. Our teachers are all working harmoniously which means much for the spirit of the school. They are a fine group of girls, and we all enjoy our weekly social half hour followed by a teachers' meeting and the study of the Sabbath School lesson. The 180 children enjoy playing with the basket balls and swinging and see-sawing, at noon and at recess. I have enjoyed contacts made by visiting in their homes, but oh, after *some* of the visits I have come away heavy-hearted at the filth, superstition and ignorance evident. Let our prayers continue that the children trained in our schools may bring light into their homes, the Light of Truth.

Another joy is the wayside pulpit outside our school gate . Each week we put a Copping picture and the story of it from the Gospels written in a clear Arabic hand by one of our teachers, Amelia Tadros. Hundreds of people read the Gospel message each day and many times one able to read, reads to those who cannot, and interprets the message. We have had requests for Gospels and New Testaments from various passers-by, and we follow each with our prayers that the Word may give to them the Truth for which they seek.

In our little Bab Es Shareeya school where we have fifty Mohammedan children there are decided marks of improvement in their conduct as well as in their scholarship. At Christmas time they enjoyed the toys and dolls sent by a kind friend in the U. S. A. and the candy and oranges and Arabic story books given by a friend here. I have also done some visiting in their homes and had a mother's meeting to gain cooperation in our efforts to teach the children to be clean and to tell the truth at all times.

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

MRS. OSBORNE CROWE
Editor for India
Cut furnished from Mrs. George Moore Memorial Fund.

MISSION WORKERS' CONFERENCE

By Mrs. J. G. Campbell

Landour is pre-eminently a community of missionary families. Mothers often spend several months there with their children who attend Woodstock School. Fathers come up from the plains for vacations of a month or more.

There are Presbyterians, Church of England, Baptists, Methodists, Disciples, and many other denominations in larger or smaller groups, from all parts of this great land. Weather conditions of the plains regulate the population. Those from Eastern and Southern sections come in May and June, while the Punjab people come in August.

There was held, early in June, under the auspices of the Landour Community Center, a four day conference of Mission workers. Every day saw the large room filled with people who came at 9:30 and stayed till 4:30. Each one brought sandwiches, and tea and coffee were sold by the committee in charge.

The program throughout was most interesting and instructive. The first topic discussed was a very live one in India today. "The need of, and possibilities for, Church Union". It was felt generally that some plan should be evolved to build up a Church with a united front; that there was real loss in the multiplicity of denominations founded upon different practices and opinions brought with the missionaries from the West.

Representatives of many denominations spoke of the need of such Union and the difficulties which were obstacles to its attainment. It was pleasing to see how desirous everyone was of understanding other points of view, and most inspiring to find how very much we held in common. All were persuaded of the great need of united effort in opposing the powers of darkness here in this land, and all prayed that God's own plan might be accepted by all in this great task.

"Rural Uplift" occupied our attention during a forenoon session. Dr. Butterfield, who spoke during the Spring in many places in India, has made this subject a very live one. There was keen discussion of practical ways and means of helping those in rural districts to better methods of living and working. It was the concensus of opinion that rural uplift, without Christian ideals would fall far short of our aim, and that evangelization was the first and foremost work of the Church of Christ in India.

The third subject "Mass Movement Work", was one most interesting to the few United Presbyterians present. Only one of our men was on the hilltop at the time, and he was from North of the Jhelum. We found that our work is quite different in many respects from similar work in other parts of India. We do indeed have many and difficult problems to solve, but our Christian village people are more advanced in some respects than in many fields. They are a virile independent folk, and the idea of self-support, as it was started by Dr.

Lytle and others, a generation ago, is in large measure responsible for the progress they have made.

Many representatives from Mass Movement areas said they felt that until they too began to develop self-support congregations the greater difficulties of their churches could not be successfully met. Our hearts were filled with praise and thanksgiving for the Church in the Punjab, her pastors and her people, and we determined to redouble our prayers and efforts for her growth in grace, and strengthening in Christ.

Each afternoon the conference was divided into two sections, one studying "Islamics" under Rev. Mr. Titus and the other "Religious Education" with Rev. Mr. King. These men are both experts in their own line of work.

Rev. Mr. King presented a course which the Methodists have adopted, whose aim is to teach the Bible in such a way as to meet the needs of childhood, and develop the Christian virtues in them. The questions bear evidence to the fact that missionary educators are alive to this need in their work.

The Community Center has made possible many such delightful opportunities for study and conference between people from far distant parts of India, all actuated by the same great purpose—to win India for Christ.

A MISSIONARY IN COURT

By Caroline R. Downs, Gordon College, Rawalpindi, India

Some of you may be wondering how we are carrying on our work in these turbulent times. Many of our days now are more profitable and even more interesting than they were before those conditions arose. You may be interested in one or two personal experiences which I have had.

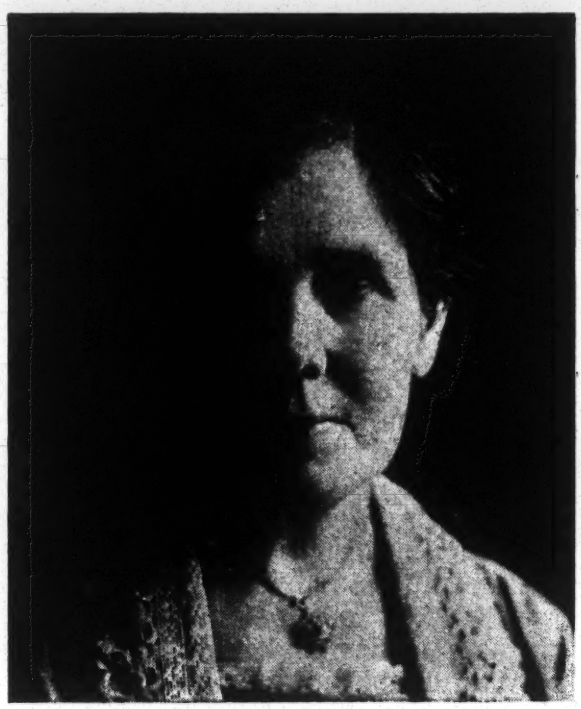
Several years ago I bought some "khaddar" and made two morning dresses. You have probably read of the boycott on foreign cloth here. That is, the Indians are advocating the use of home-spun cloth which is called "khaddar". Just now there is a big movebent among the Indians to wear only "khaddar". So you see, innocently enough I have gone into the bazaars lately wearing my two year old "khaddar" dresses and I am always the center of much admiration. One Indian woman says, "Look, that Memsahib is wearing our 'khaddar'," and they come up to me and chat like old friends. Some in passing just come to feel the material, make a friendly remark and go on, content in knowing the dress is "khaddar". Not one single day have I felt uneasy in our big Rawalpindi bazaar.

Now when I *have* been uneasy is in editing our little Mission newspaper called the "Sialkot Mission News Notes". After I had been editing it for over a year I received a very official looking envelope. You can imagine how surprised I was to find I was asked to appear at the Court on a certain day and register the paper. I found I had quite a task in convincing the Magistrate that this was a paper made up only of items sent me by different missionaries, just remarks about their work. Also that I did not sell this paper but distributed it among the missionaries. I signed many, many papers in which I promised to do or not to do much. After the next edition another very official envelope came. I had not signed myself properly and this must not occur again! I was also requested to send two copies to be filed and read to the Press Branch of the District!! I then promised to not only call myself the editor but I must be printer and publisher as well. All this happened to me because the Government is checking up on all papers printed. There is so much seditious literature put out these days that in order to make a thorough check up I had to be called on just as any other offender who did not have his paper properly registered and censored.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

MARY PORTER KYLE



MARY PORTER KYLE
Cut furnished from Mrs. George Moore Memorial Fund.

Mary Porter Kyle lives! "She has but gone to her coronation!"

She is with us no more. She has laid down her pen. No more shall we enjoy "A Little Time Apart" with her. Throughout the church among all the readers of *The Womens Missionary Magazine* this word will be read with misty eyes. She who has given us warm, loving, spiritual messages for our meditation in the Quiet Hour will write no more, but her messages will abide in our hearts.

Mrs. Kyle served her church in many capacities. She was Secretary of the Young People's National Convention at Omaha in 1896; she was President of the Women's General Missionary Society at New Castle in 1899; she was sent as a delegate to the Ecumenical Council of Foreign Missions at New York, in 1900. In her home church she was always active as a Sabbath School teacher and as President of the Women's Missionary Society for years. She had an even wider field of influence in leading a class of college girls in Bible Study.

For months Mrs. Kyle knew that life was uncertain. With characteristic thoughtfulness she prepared her pages months in advance. Turn to her page in the August number and note the spirit of resignation which it breathes. A few of the lines are:

"I do not ask O Lord that Thou should'st shed
Full radiance here;
Give but a ray of peace that I may tread
Without a fear.

I do not ask my cross to understand
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day; but peace divine
Like quiet night;

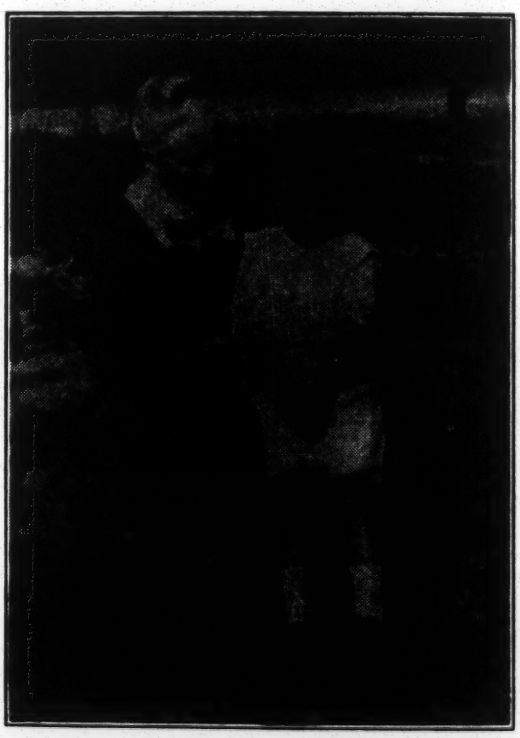
Lead me, O Lord, till perfect day shall shine
Through peace to Light."

Let us pray:—"O Thou who art the light of all who must walk alone in the path of shadows, teach us to so trust Thee that fear may no longer beset us. If we cannot see beyond the turn of the road, may we yet be conscious of a companionship that leads us in confidence towards each new experience".

Mrs. Kyle's marvelous faith, her keen bright mind, her intense love for the Master and for His work were always an inspiration to those whose lives she touched. A life of such devotion and loveliness cannot be explained except in the light of the constraining love of Christ.

* * *

MISS CYNTHIA WILSON



CYNTHIA E. WILSON

When I was in Egypt this summer Miss Thompson gave me the message that Miss Cynthia Wilson had been called home. I could but rejoice that her sufferings were over and that she had entered into her reward. Last October when I was in Pasadena I went to the Hospital and spent a few minutes with her. She was in great suffering then shortly after her accident. Month after month as I had word from her, I marvelled that her frail body could endure so much and so long.

Now she has received the welcome words "Enter into the joy of thy Lord". It seems to me that when she entered the gates there must have been many women and children of India there to meet her and to say to her "Next to our Lord we love you, because you led us to Him". I know surely that the Master said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me". "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world".

Well done Cynthia Wilson! You gave forty-three years ministering to the soul-sick and needy in India. Today you wear a crown.

WORLD DAY OF PRAYER

PRESSED DOWN; RUNNING OVER

By Florence G. Tyler
Executive Secretary, Federation of Woman's Boards of Foreign Missions

"As o'er each Continent and Island
The dawn leads on another day,
The voice of prayer is never ended,
Nor dies the strain of praise away."

When the Day of Prayer begins in New Zealand with a sunrise service at five a.m. and ends in Honolulu with an evening service of praise and prayer, just how many hours of worship have been crowded into that precious day? Here is a little problem in the computation of time which for those who have relegated their arithmetic to the days gone by will stir up the old processes and give a new zest to thinking.

By calling in the aid of all secretaries available on a July day approximately forty hours has been agreed upon as the time when the women of the world are uniting in praise to Almighty God for His great goodness to His children, and in prayer for health, strength and courage to go forward in the making of a better world. Such a day of nearly forty hours was March 7, 1930, and again on February 20, 1931, the measure of time will be pressed down, running over.

In the various accounts of the observance of the day it is interesting to note contrasts. In general, the women of other lands have observed the day as more truly a day of prayer and thanksgiving. The women of America see in it a great opportunity for conveying to those present information and inspiration. The women of the Orient come together to pray. The women of America prepare brief dramatizations and pageants which will portray the needs of the projects, and the cause of Christian Missions. In general, the women of other lands feel more keenly the great significance of a world at prayer.

From the rising of the sun in the East to the going down of the same in the West, March the seventh, 1930, was a day long to be remembered.

When our women come together in their own groups in their own communities on February 20, 1931, shall we not try to convey to them this sense of oneness with the other women of the world, make them feel the united prayer of women everywhere, so that from our hearts we will further voice the words of the old hymn:

"We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now, by day or night."

World Day of Prayer, February 20, 1931. Program, "Ye Shall Be My Witnesses"; 2 cents, $1.75 per 100. Service of Consecration, "Looking Unto Jesus"; 10 cents. "A Call to Prayer" and "A Call to Prayer to Young People"; free. Poster; 10 cents. Seal, 25 cents per 100, $1.75 per 1,000. Order supplies from Miss Elizabeth Milligan, 904 Publication Bldg., Pittsburgh, Pa.

TO MOBILIZE THE CHURCH VOTE

Leaders of American Protestantism Issue Call to Observe November 2 as Christian Citizenship Sunday

In one of the most comprehensive efforts ever made to rally the Christian citizenship of the nation, the moderators and presidents of the leading Protestant denominations have issued a call, through *Christian Herald*, to set aside Sunday, November 2nd, as Christian Citizenship Sunday. Back of this call is the conviction that Prohibition—a moral issue—is widely at stake in the forthcoming elections. The churches which brought Prohibition to pass are challenged now—as they have not been challenged before—to maintain it. It is because they believe that that challenge must be met at the polls that these leaders of Protestantism have called upon the nation's churches to observe the Sunday before election as Christian Citizenship Sunday.

THE CALL

"The obligation to vote is, in our opinion, a Christian duty, since, in a democracy it is by the exercise of the franchise that the citizen who believes in righteous government can give some practical expression to his convictions.

"This Christian obligation, however, is intensified in a time when a specific moral issue, on which the churches have immemorially declared themselves, is involved.

"The elections of November 4th, in our opinion, constitute such an occasion. The drive to destroy the Eighteenth Amendment and restore the regulated liquor traffic has assumed unprecedented proportions. That drive will not be turned back unless the Christian citizenship of the nation is aroused to turn it back at the polls.

"It was by a Christian crusade that the legalized liquor traffic was first outlawed. It will require another such crusade if the outlawry of that traffic is to be permanently established.

"To the end, therefore, that the membership of our churches may squarely face their obligations as Christian citizens in the elections of November 4th, we join, herewith, to set aside Sunday, November 2nd as Christian Citizenship Sunday. We urge that, on that day, pastors and people consider together their electoral obligations, that in so far as is possible they pledge themselves to vote, and, finally, that they rededicate themselves to a continuance of the Church's war against liquor until its menace is finally destroyed".

Signed by:

Rev. T. C. Atchison, Moderator, United Presbyterian Church of North America, and 20 other moderators and presidents of Protestant denominations.

—*Christian Herald.*

OUR COVER PAGE

Our cover page from a picture sent by Miss Helen Martin, is a Promise for the Future—a Group of Egyptian girls at the door of the College for Girls, Cairo, Egypt.

The March number of *The Womens Missionary Magazine*—Women Pioneers in Egypt—presented many characters worthy of a place among "A Cloud of Witnesses". The girls in our schools and colleges today give promise of being worthy successors to the pioneers. They too, belong to the "Cloud of Witnesses".

* * *

OUR MAGAZINE

Turning through the bound volume of The Womens Missionary Magazine for 1897 we found in the August number, page 4, the following article which was written by Mrs. H. W. Crabbe, Los Angeles, California, and read before the Los Angeles Presbyterial Convention that year. Its message is pertinent today and well worth re-reading.—Editor.

Ten years ago there was given to the women of the United Presbyterian Church a little daughter. She was a fair and winsome child, and even in infancy had many friends. She was entrusted to the care of faithful, loving hands that during these passing years have looked after her interests. It has been the work of these good women, who had this child in charge, to feed and clothe and fill her with wisdom and safe counsel.

They have sent her out once a month to visit her friends all over the church. This child has traveled from North to South and from the distant East all the way West to the Pacific slope in the dear homeland, and across the sea into other lands, always immaculate in dress, pure and sweet in thought, generous and hopeful in all the plans and aspirations for the work of the church, tender and sympathetic in her words for the sorrowing, carrying in her hands garlands for the newly wedded, and dropping here and there a wreath of immortelles on the bier of the dear departed. She has been a truthful child, always telling of need wherever she found it.

The heathen across the sea and the faithful missionaries laboring among them have never been forgotten. Home missions and home missionaries, the Freedmen and the Indians, have alike been the subject of her solicitudes. Patiently from year to year she has told the story of missions at home and abroad, and pleaded with all the ardor of her youth for their hearty support. She has been a loyal child, for while loving all missions and missionaries and rejoicing over any victory won in the name of Jesus, she has given the largest place in her heart's affections to those nearest of kin. She has gone to our presbyterial meetings, the Convention of the Women's General Missionary Society, and our Young People's Conventions and has given us generous reports from them all. Being a child herself, she has known how to sympathize with children. They have found in her kindly heart a "Young People's Department", in which they have been instructed and entertained. She has furnished us letters from the dear ones in the mission fields and brought to our homes pictures of many

of our missionaries. She has told us of their ancestry, birth, education and call to their life work, making us feel acquainted with them, although we may never have seen them. She has been the connecting link between the near and the far, and has brought into her short, busy life all the elements which make a symmetrical whole.

We have watched, with the greatest satisfaction, the gradual development of this child of the church, and have felt our maternal heart swell with pride when honest compliments were spoken by outsiders, as we sometimes call them, concerning her many virtues. We feel that she has made good attainments and compares favorably with those who have had better advantages. She has had struggles peculiar to such lives but has gone right on remembering that,

"Not enjoyment and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today".

The ten years of her life have been,

"Bits of sunshine and of sorrow,
Strangely crossed and interlaid;
Bits of cloud-belt and of rainbow
In deep, alternated braid".

When she was scarce seven years old, she came to us one morning with bands of black upon her brow, her music was a minor strain, and the fragrance that clung to her garments was the perfume from a bruised heart. The box of alabaster she bore was broken, and the ointment poured upon the memory of one who had been a part of her life; of one who had planned and thought and worked for her from the day of her christening. Our tears mingled with hers on that day, for was not Mrs. Carson whom she mourned, dear to us all?

Then again there is a living sorrow which we know must be hard for her to bear. The fact that all the homes of the church she loves are not open to her, must give her pain. She has been pleading all these years for entrance, but still many doors are barred. She wants to bless every home; to bring every life in every home in touch with the great work of the church—the evangelization of the world. She wants to keep every woman in the church close to the mission fields and the workers in them.

Do you ask, "Who is this kindly maiden with heart so true and purpose so noble"? In these days of writing "William John Thompson Jones" and "Mary Elizabeth Frances Smith", we call her *The Womens Missionary Magazine* of the United Presbyterian Church" but we shall introduce her tonight as "OUR MAGAZINE"—ours because we gave her birth; ours, because she bears our name; ours, because she represents our interests; ours, because we have undertaken her support; ours because she belongs to Him "Whose we are and Whom we serve".

Being ours for so many reasons, let us swing wide open the door and give her a cordial welcome. Let us crown this tenth anniversary year of her life with our best efforts in her behalf. Our Magazine needs us, but

far more do we need her. We must read, if we would be intelligent workers. It is written, "How can they believe in Him of whom they have not heard"? It is equally true that we cannot believe in the mission work of our church if we know nothing about it. Every woman in the United Presbyterian Church should read our Magazine. It should be found in every family. There are none to poor too take it or too busy to read it. I remember now, I did once hear of a woman, who thought she was "too poor" and "too busy" when the agent called to see if she would take the Magazine. She promised to "think about it" and report later. A few days after, the agent met this woman and her two children returning from the circus, and while the children munched their candy and entertained themselves with the beautiful balloons they had bought, the mother told the agent she had decided not to take the missionary paper; times were too hard, she could not afford it and she was too busy keeping the wolf from the door to find time to read it. Times are indeed hard now, harder than they were then; people are busy, busier, if anything, than they were then, but generally there is both time and money for what people really want. Let us have an earnest desire and we shall find time and money for *The Womens Missionary Magazine.*

* * *

QUESTIONNAIRE

1. Who is your favorite among "A Cloud of Witnesses"?
2. "A Marble Prison"—Whose Mother was in it?
3. Why did Na Mer Doop not marry the man she loved?
4. What is "civil disobedience"?
5. Who has a "hold on the imagination of India"?
6. What would happen to the 60,000,000 outcastes and to the Christian Church if India should attain independence?
7. Who dug holes for trees before she asked for the trees?
8. Whose Bible teaching was characterized as "masterly"?
9. Whose prayers were more than answered?
10. Who get messages from a Wayside pulpit?
11. What missionary was called into Court? Why?
12. In what hospital has the Board installed a new X-ray machine?
13. When is the World Day of Prayer?
14. Has the sale of liquor increased or decreased under Government Control in Ontario?
15. How account for 216% increase in liquor law violations, in four years, under State Control in Ontario?
16. How many new missionaries were sent out to foreign fields this year? What are their names?
17. A new operating table—Sent where?
18. Who won a Bible spelling match?
19. "Hair cuts and neckties matters of importance"—Where?
20. When must the Thank-Offering be in the hands of the Treasurer?

PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES 1931

JANUARY

HOME MISSION STUDY

Devotional Service, Psalm 67.

At Work in the Homeland

Chapter I.—The United Presbyterian Church—Its Missionary Spirit.

1. The United Presbyterian Church and its Background.
2. Founding Churches "Then" and "Now".
3. America's Changing Frontier.
4. Home Missionaries and their Experiences.

FEBRUARY

HOME MISSION STUDY

Devotional Service, Acts 11:19-30.

At Work in the Homeland

Chapter II.—Starting Churches and Helping them to Help Themselves.

1. Starting a Congregation.
2. Brick and Mortar.
3. Illustrations.
4. Relation of Home Missions to the Church, to America, to the "Uttermost".

MARCH

HOME MISSION STUDY

Devotional Service, Acts 10:9-34.

At Work in the Homeland

Chapter III—Paying our Debt to the Negro.

1. Paying our Debt to the Negro.
2. Early Mission Work.
3. Development of our Schools.
4. Missions of Today.

APRIL

HOME MISSION STUDY

Devotional Service, Luke 10:25-37.

At Work in the Homeland

Chapter IV—Giving a Chance to the Southern Highlanders.

1. Highlanders Classified.
2. Handicaps of Mountaineers.
3. Why Our Interest and What Our Policy?
4. Stories from our Schools.

MAY

HOME MISSION STUDY

Devotional Service, Lev. 19:33,34.

At Work in the Homeland

Chapter V—Our Newest Americans.

1. Story of our Immigrations.
2. Responsibilities of Church and State.
3. Our Individual Responsibility.
4. Our work among the Foreign-speaking.

JUNE

HOME MISSION STUDY

Devotional Service, Ez. 34:2-5,11,12,29.

At Work in the Homeland

Chapter V (Concluded)—Our Original Americans.

1. The American Indian.
2. History of our Indian Missions.
3. Obstacles and Encouragements.
4. Messages from our Workers.

JULY

HOME MISSION STUDY

Devotional Service, Romans 10:11-15.

At Work in the Homeland

Chapter VI—Recruiting for the Work.

1. America Challenged .
2. Service and Servants.
3. The Northwest Mission Field.
4. Caribbean Neighbors.

AUGUST

THE ANNUAL REPORT

Devotional Service, Psalm 72.

Book Review—The July Number of The Womens Missionary Magazine.

1. Questionnaire.
2. Compare Statistical Report with Report for 1930.
3. How Shall we Advance?
4. Current Missionary News.

SEPTEMBER

FOREIGN MISSION STUDY

Devotional Service, Mark 1:27-34.

Christ Comes to the Village

Chapter I—He Enters the Homes.

1. The Needs of Rural Peoples.
2. Christ Enters the Homes in the Near East.
3. Christ Enters the Homes: In Egypt, The Sudan, Abyssinia, and India.

OCTOBER

FOREIGN MISSION STUDY

Devotional Service, Mark 7:27-34.

Christ Comes to the Village

Chapter II—He Heals the Sick.

1. The Great Need of the Villages.
2. Meeting the Need.
3. Christ Heals the Sick: In Egypt, The Sudan, Abyssinia, and India.

NOVEMBER

FOREIGN MISSION STUDY

Devotional Service, Ps. 119:97-104.

Christ Comes to the Village

Chapters III and IV—He gives Skill to the Laborers; He Trains the Mind.

1. Rural Industry in the Far East.
2. Rural Education: In Egypt, The Sudan, Abyssinia, and India.

DECEMBER

FOREIGN MISSION STUDY

Devotional Service, John 3:14-21; Acts 1-8.

Christ Comes to the Village

Chapters V and VI—He Offers Eternal Life; He Holds us Responsible.

1. Religious Life in the Villages.
2. A Far Reaching Program for Rural Life.
3. Problems and Progress: In Egypt, The Sudan, Abyssinia, and India.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THE LITTLE BLUE BOX

It sat on the table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said
And the open mouth, ever asking more,
Not often has been fed.

But there it rested in mute reproach
As I wilfully passed it by.
Or to quiet my conscience, dropped in a mite
But contented never was I.

And I cried to it, "Why do you goad me so"?
As I caught up the box in despair,
"There are many far better and richer than I
And what is the use of my prayer"?

So I shut it away in a closet dark
Behind a fast closed door,
But the mischief was. I knew it was there
And it troubled all the more.

Then I set it out in a prominent place
Where daily observe it I must
And daily with coin and daily with prayer,
I faithfully kept my trust.

And I said "dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay.

Now merrily clink the coins when they fall
As my offering steadily grows,
While with thankfulness and prayer and love,
The little box overflows.

And I praise our Lord for the gift to us
Of thy message of love, Divine
For a teacher, a guide and comrade thou art,
Dear little blue box of mine.

—Mrs. Mary Clokey Porter.

OUR 1930 THANK-OFFERING

The 1930 Thank-Offering year closes January first, 1931.

Will society treasurers keep this in mind and remit early to the Presbyterial treasurers, that they may have the whole amount in the hands of Mrs. J. B. Hill before her books close.

THANK-OFFERING SEASON IN EGYPT

The Thank-Offering Ingathering Season over in Egypt comes in the spring of the year. It would please you to see how readily all classes of women and girls respond to the suggestion that a Thank-Offering is a fitting way to express our gratitude to God for His many blessings.

In some of the Missionary Societies there is a very beautiful custom being followed. Each woman as she presents her thank-offering mentions a special blessing for which she is thankful. My memory has cherished some of the following: One woman was thankful her aged and much beloved mother had been spared to her one more year; another, that a son had been born to them; another, that her eldest son had been successful in a very difficult examination in the medical school; another, that her husband, who had been very ill had been restored to health; another, that her little son who had been run over by an automobile had escaped death and, though much injured, had recovered; another, that her daughter was preparing to be a Christian worker and had entered the Bible Women's Training School; another, that she and her children had been brought into the light of Christ and His gospel, etc., etc.

In the Assiut Presbyterial it has been the custom for ten years to hold

the annual presbyterial meeting, when the thank-offerings of their many local societies are brought together, on the day the special deliverance came to Assiut and the surrounding district, deliverance from the angry mob.

The story is well known how, in the spring of 1919 fierce, fanatical mobs sprang up all over Egypt, threatening the lives of Christians and any who would show resistance. Truly thankful hearts never cease to be grateful to God for such deliverances .

It was during an ingathering meeting in one of the larger churches in Egypt, as the women were throwing in their thank-offering envelopes, a timid little woman arose with her darling baby in her arms and held him out to the missionary lady who was helping to gather the thank-offering. "Here, this is my thank-offering", and set him upon the collection plate. This is her story: "A young woman teacher married a converted Moslem. She lost several children, and when another son was born she vowed that if his life were spared she would dedicate him to the Lord. So at the church, when the offering was being taken, she asked whether if one had made a vow this was a proper time to pay it. In this way she fulfilled her vow. The child grew to be a man and became a minister of the gospel among his own people in Egypt.

The following is a little incident related to me by Mrs. Elizabeth N. Giffen:

"The first thank-offering I remember is in connection with the Missionary Society in the Kullaly Girls' School, Cairo, and it was a real thank-offering in kind. They hadn't much to give, but they had been asked to give what they could, over and above their regular monthly offering. This usually consisted in gifts of small coins ranging in value from one-fourth of a cent in U. S. currency to two and one-half cents. Rarely could one give above that amount.

When the meeting was opened for the little girls to present their offerings, each one was eager to deposit her gift upon the table, in the center of the room, at the same time repeating an appropriate text of scripture. The offerings were not all in money. One had a handful of rice, another a piece of loaf sugar, another a small portion of lentils, each bringing what gift she could. Each kind was put into its proper pile on the table, and for a time it seemed that a second table would be needed to receive the gifts. Then arose the question, 'What shall we do with these offerings'? The leader was resourceful and at once thought of a nearby grocery shop where the children often traded. The different offerings were put into a basket and taken to this shop. The proprietor bought the basketful for two dollars and a half. I wonder if there was ever more rejoicing over a missionary thank-offering"!

In many of the Girls' Mission Schools in Egypt, it is the custom for the thank-offering box to stand on the teacher's desk, and every child is given the opportunity to put in her thank-offering coin from day to day. Then on the day of the ingathering excitement prevails, when the boxes belonging to the different class-rooms are opened and it is known which class gives the largest offering. You would be surprised at the amount of the thank-offering which is raised in some of our schools. Many of our Schools for Girls, for example the Cairo Girls' College, are attended by the daughters of Egypt's higher and wealthy classes. What a privilege to instill in the hearts of the future mothers of the leaders in Egypt this one idea of the gratitude to God for His many blessings and to show them Christ, the greatest blessing for which we are the most thankful! It truly gives us a thrill when a liberal offering is the response to this teaching. It is easy to see the great opportunity which such schools offer to the mission cause. May their ef-

ficiency be increased more and more!

There are many thankful hearts among women and girls in Egypt who have nothing whatever with which to express this gratitude—nothing in the way of money to throw into a thank-offering collection. One woman took off her gold earrings, which had been a part of her wedding dowry, and threw them into the thank-offering collection.

The girls in the orphanage had no money of their own to give as a thank-offering. They approached their "mother", the missionary lady who had charge of the orphanage, with the request that she would allow them to clean up the store-room and take the empty wooden boxes not useful for anything. This they did, split up the boxes into fine sticks, tied them into neat little bundles and took them to the nearby market, where they found ready sale for them as kindling-wood. So they had a neat little sum of money for their thank-offering, and how happy they were!

For many years in the valley of the Nile our thank-offering, gathered through the Senior societies, the Young Women's societies, and the Junior societies, has amounted to $4,000.00 more or less.

As is always explained by the Thank-offering Secretary, Mrs. O. H. Milligan, at the W. G. M. S. convention, the missionary societies in Egypt and India have the privilege of the distribution of their own thank-offering. We have four presbyterials, corresponding to the four presbyteries of the Synod of the Nile. Each presbyterial, at its annual meeting in the spring of the year, appoints a committee consisting for most part of Egyptian women, being church members and members of the missionary societies. These committees decide how the thank-offering shall be distributed. A large proportion of it is given to the Synod of the Nile to be used in direct evangelistic work among the countless Egyptian villages; another larger portion of it is given to the two orphanages, the orphanage for boys at Caliub, and the Fowler Orphanage, the one for girls at Cairo. The Bible societies are nearly always remembered, the Bible Women's Training School is generally given several scholarships and one of the presbyterials supports several Bible women with its thank-offering.

The thank-offering in Egypt has been a very real inspiration to our Egyptian sisters in leading them out into service for our Master and King, "Whose we are and Whom we serve".

Yours in His service in Egypt,
Minnehaha Finney,
American Mission,
Tanta, Egypt.

MEMORIAL TO MRS. WAID

The Council of Women for Home Missions, 105 East 22nd St., New York, is establishing the Eva Clark Waid Memorial Fund for World Peace.

Mrs. Waid served loyally and wonderfully in connection with many missionary lines—young people, study books, peace and New Americans, and it is surely fitting that a Memorial be established in her honor. No doubt there are women in the United Presbyterian Church—the church of her youth, who would count it a joy to have a share in this memorial.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

KERCHIEFS

And still the thanks come for the Egyptian Kerchiefs. Miss Edith Lyon of Walton. N. Y. writes: "The Y. W. M. S. of Walton wishes to express its thanks and appreciation for the lovely Egyptian kerchief it was fortunate enough to win. Such a token of achievement ought to be an inspiration to make this year's work even more fruitful and worthwhile".

Miss Frances Kabele, Y. W. Secretary of Cedar Rapids Presbyterial says that they made quite a demonstration at Presbyterial about the four kerchiefs received by the Y. W. societies; and that her home society, Goldfield, Iowa, is especially grateful for the opportunity of possessing an Egyptian kerchief. It already has a token from Abyssinia, a bunch of ostrich feathers.

"The Ora Haft Mission Circle of Chartiers Presbyterial wishes, through the columns of *The Womens Missionary Magazine,* to say a word of 'Thank you' to Miss Finney and all who had a share in the making and giving of the kerchiefs, for the lovely one which we received. We appreciate very much receiving this token from our sisters across the sea". Miss Heloise Bedillion is secretary of the society.

Y. W. RALLY OR CONFERENCE

Miss Frances Kabele of Cedar Rapids Presbyterial reports the result of the meeting together of the societies of that presbyterial. Great distances make it practically impossible to have every district represented, but those societies fortunate enough to be present had a good time in informal discussion of how to be efficient. As you would expect, the Standards came in for their share of discussion. Indeed, much of the time was spent on ways and methods of doing things. Sometimes we hear people decry method, giving all the time to the spiritual side. Both are essential, the spiritual needing the more stress, yet it is very necessary to keep the machinery properly adjusted and in good running order if the society shall effect its purpose.

A CORRECTION

The name of Miss Dorothy Nichols should have been given as president of the "Effie West Mission Circle" instead of Miss Margaret Wissler,—not the fault of the society or its reporter. Perhaps you do not recall that this is the new society in San Diego, California. A word of commendation might be given here. This new organization is desirous of having the Prayer Cycle and using it, a good plan for every society.

AN APOLOGY

By some unaccountable error, Los Angeles Presbyterial did not receive due credit at the Greensburg Convention. We wish to say that according to the printed statistics, eight of the Young Women's societies should have been awarded kerchiefs for contributing to each of the Seven Departments. The kerchiefs are to arrive at their proper destinations in due time. We want our readers and others who re-

ceived kerchiefs to know that these societies were also winners. We are only sorry that the oversight occurred.

AN EXPLANATION

When it was decided to offer Egyptian kerchiefs to societies complying with certain rules, the Magazine was freely used to state and re-state the plan . A contribution to each of the "7 Departments" was one item in the proposed goal. No mention of "Salaries" was made for that was not to be part of the contest. You may have reasoned that if you contributed to a salary, you had given to that particular department. Of course it would go to a particular object in a certain field, but it would not do the so-called *general* work of that field. This contest was for *general* giving. Every set of rules for a contest has its limitations. In order to win in that particular contest, the rules must be followed. We are happy to announce that the understanding of the rules of the contest was almost one hundred per cent and trust that all who received kerchiefs may enjoy them and prize them for much labor was expended in their preparation.

YOUNG WOMEN'S SPECIAL COLUMN

We had hoped to have a contribution from one of our special workers for this number of the Magazine, but none has come in. Perhaps one is on the way. In the meantime, have you secured the leaflet which gives a history in brief of the *permanent* part of the Young Women's Special, the Girls' Middle Boarding School at Pasrur, India? You may secure it for postage from the Literature Department.

THE TEEN AGE

For some time there has been much effort expended in trying to induce young women in their twenties and thirties not members of any missionary society to form themselves into such an organization. In many places the effort has been fruitless or almost so, the young women having already allied themselves with local societies not of a missionary nature. They could not be persuaded to add one more obligation to their monthly duties, even if it were of prime importance. And then some offered home cares as an excuse, others the teacher's alibi and still others business pressure.

A new plan is being offered. In looking over the field, it seems that the proper time to urge attention to missionary opportunity is *before* life had been claimed by the outside world. What better time to enlist girls than just when they graduate from the Junior Missionary society when their missionary fervor is still warm!

So now we call upon every congregation to consider forming a mission circle of its teen age girls. *Keep the missionary fires burning!*

After a reasonable time, another such circle should be formed to care for the graduating Juniors. Then you may have two societies, both part of the Young Women's Department and doing practically the same kind of work but caring for two periods of ages.

Interest in any cause is fostered by intimate knowledge of that cause. Little wonder is it that many Christian young women have little interest in the great missionary work. They have about as much knowledge of the present status of the work in the different fields as the man who lived in an intelligent community but who had not accepted any of the educational opportunities. He "s'posed that a bridge would be built across the Atlantic Ocean"!

And this does not presuppose that our young women not interested in missionary work are illiterate or ignorant. By no means! Many of them are brilliant as to mind. In all candor let it be said that they do *not know*

much about the great missionary world or they would be where they could learn more about it.

SO—LET'S ENLIST THE GIRLS!

"HIS BEST TOOL"

The above caption headed a short "preachment" in the "Forward" just recently. It told a story of the Devil having announced his tools for sale as he was going out of business! Malice, hatred, envy, jealously, deceit and others were listed. Lying apart was one marked high, a wedge-shaped tool. When questioned regarding its name and its high figure, the Devil said it was *discouragement.* It was marked high because of its value to him. He said it was more useful to him than any other, prying unconsciously into men's lives when no other tool could gain entrance. Once inside, he said he could do as he pleased with his victims. As to the worn condition of this particular tool, it was due to the fact that it was used on nearly every person. And he added that few people knew that this tool belonged to him!

Of course this is only a story yet there is more truth than fiction in it. It will serve as a suggestion upon which one may profitably ponder.

Since the slump in business causing unemployment or demotion, discouragement has been depicted on the faces of men and women, particularly on those standing on street corners or going from door to door. Queer or insane actions on the part of men as recorded in the daily press are attributed to this same cause. It brings a hunted look to the face, perhaps a droop to the shoulders and takes the spring from the walk. The enemy must gloat over man's discouragement, especially if he bear the name Christian.

Discouragement has robbed many a minister and other Christian worker of power; has taken the heart out of service; has turned a once promising enterprise into defeat.

Frequently even the missionary society sounds a discouraged note. Members grow disinterested and cease to attend the meetings or to uphold it financially. One of the best ways to kill such a deadly spirit as discouragement is to show real, living earnestness.

May it not be that *giving voice* to our discouragement is one reason for its continuance? Most people are too prone to dwell on ills rather than on health; to present fears more than hopes; to be so obsessed with failure that success can not be visualized; to magnify faults and minimize virtues.

Since to *discourage* is the choice work of the evil one, let us endeavor to *decapitate* it and *courage* will remain! Just because not everything is moving according to our idea is no reason for discouragement. Delay is sometimes good for us. "Progress is not always the same as speed"; so may we take courage and go forward, in the doing of which we shall take out of the hand of the evil one that which he prizes most. At the same time our "goings shall be established".

Methods

The Mary Lyon Thompson missionary society of Tarkio, Mo., Mrs. C. M. Laing, chairman of the program committee,—has sent in the society's program, a folder in type. This society not only bears a missionary name but is further missionary in that one of its officers is an ex-missionary and its spirit is decidedly in favor of missions. In the study of "From Jerusalem to Jerusalem", the pastor, a college professor and a lady missionary on furlough presented the text.

Then there is a list of eight names on the last page—all missionary in type—honorary members of the society, representing Egypt, Sudan and

India. At one of the regular meetings, letters from these members are to be read. Rather a good idea is it not? It might be well to say that these young women who are now in active service were nearly all if not all citizens for a longer or shorter period of Tarkio. Speaks well for the town does it not to project itself in such a remarkable way? Of course the church and the college are part of the town!

Brookline Boulevard Y. W. M. S. presents its year-book which is very attractive in its dress of green lettered in silver and with some pages decorated to indicate the seasons. Time is found to review both the home and foreign current study books. "Christian's Thank-Offering", a pageant, is to be given in *October*. This should stimulate the annual offering in November. The matter of prayer is being encouraged in that a committee is listed among the other committees the duty of which is evident by its name, "Prayer-meeting".

One page holds the beautiful poem, "Today", by Nixon Waterman.

"We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

"We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander berth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

"We shall reap such joys in the by-and-by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask;
But here and now do we do our task?
Yes, this is the thing our souls must ask,
'What have we done today?'"

Mrs. L. T. Shannon, 1410 Creedmore Avenue, South Hills Branch, Pittsburgh, Pa., is the chairman of the program committee.

An unusual program has come to hand, that of the "Sialkot Convention" usually known as "*annual meeting*". Here the missionaries of the Punjab gather annually to discuss business, but of course spend much time in spiritual lines. It will be in session from October 15 to 25, 1930. The program consists of Bible study, inspirational addresses and talks, prayer groups and business sessions. One Sabbath there is communion service. Then there are vesper services, children's meetings and sermons. As well does it give opportunity for developing the friendship idea, real Christian friendship. One motto presented is taken from Romans:—"Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service". Any society wishing to see this program should mention it specially when asking for a loan of programs.

Mrs. A. H. Baldinger, 227 W. Brady St., Butler, Pa., sent the new year-book of the W. M. S. with comments enclosed. She says: "We aim to have something different for each meeting to avoid 'ruts'. May I note a few of the items some of which may help others. 'T. O.' is at the top of each program up to November. Our Thank-Offering secretary says that stands for 'Think often of Thank-Offering'!

"In August we hold a birthday party, a real party with no program, each guest bringing as many pennies as she is old. It is surprising how many have reached the century mark!

"Our local store observes 'Dollar Day' twice a year, one time in February. We also observe such a day in February and each one brings the dol-

lar she has *earned* and these dollars and the birthday pennies are used for special work such as supporting a Bible reader in India or paying tuition for some child in a school.

"We are to have one debate, one 'Questionnaire bee', (like the old-fashioned spelling bee), using the questionnaires as found in *The Womens Missionary Magazine.* The Dixie Tour will be reported as a "Mountaineer Travelogue'."

It should be added that the above society is in the 1st Church of Butler.

Mrs. Baldinger did not speak of any of the quotations. Some committee may wish something before a loan of programs could reach it so a few are given here:

"Do not pray for easy lives, Pray to be stronger women.
Do not pray for tasks equal to your powers.
Pray for powers equal to your tasks.
Then every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God".

"Every morning the voice of God whispers to us, 'You have not passed this way heretofore; therefore keep your eye on your Guide'."

"Real joy comes not from ease, not from riches, not from applause of men, but from having done things that were worthwhile. That was Christ's Joy".

"God will not seek thy race,
Nor will He ask thy birth;
Alone He will demand of thee,
'What hast thou done on earth'?

Miss Isabelle W. Dillon, 635 Watson St., Coraopolis, Pa., has forwarded the year-book of the May Holland Circle. Miss Holland, a nurse at Benha, Egypt, for whom the society is named, appears in picture on the cover.

Each member is to have a partner in missionary service whom she is to learn about, write to and pray for. For roll call she may use items from the letters received from her missionary. A space is left on the page in which the picture of the partner missionary is to be pasted.

Quotations from the program are here given: "*We* are saved because of *past missionary efforts;* others are to be saved by our *present missionary efforts.*"—"If there were more abiding in Christ there would be less abiding in America".—"Doing nothing for others is the undoing of one's self".

You will have to see the program to get all it contains. It has a system whereby the whole Prayer Cycle is brought before the society for definite prayer, the subjects being allotted to the several meetings according to the topic in hand.

The year-book of the Dora B. Whitely Circle, Canonsburg, Pa., with its wealth of suggestions is ready for review. The "Circle Song" is found on an early page. The Prayer Cycle is being definitely used, a leader making it possible for many of the members to pray specially for certain workers. It is the hope to cover the book in the year of meetings.

Another matter of interest is the Y. W. Notes in poster form. "Touring in the Evangelistic Machine" sounds interesting. What may the "machine parts" be? Gasoline, Steering Wheel, etc! Can you guess? Then there is "Uncle Sam's Garden" with its "Sweet Peas, Phlox and Weeds"! And again; "Soles and Souls"! Are you not eager to know all about the "Shoe Laces, Shoe Polish, Party Slippers, etc"? This society is surely in for a good time.

If you wish to know details, write to Mrs. Fred W. Hartlieb, Houston, Pa.

The Wilmington, Delaware, W. M. S. has a pretty new year-book, too. An open Bible is a front cover decoration and inside the cover are these lines: "Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts in your hearts and practice them in your lives".

Some of the page quotations are: "Christ gives His best,—is our best too much"? "The true glory in life is in doing good". "If the world is won for Christ, many must say—"Here am I; send me"!

Two other quotations might well be noted.—"God's highwater mark for the Christian life—For yours—For mine—is, filled with the Spirit".

"LIFTERS AND LEANERS.

No, the two kinds of people on earth I mean,
Are the people who lift and the people who lean,
Wherever you go you will find the world's masses,
Are always divided in just these two classes.
And, oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean,
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or, are you a leaner who lets others bear
Your portion of labor and worry and care?"

Mrs. I. Jennie Church, 5 S. Clayton St., Wilmington, Delaware, will be glad to give further information.

A very pretty, mimeographed year-book from the First St. Louis W. M. S. has been received. It is covered and tied in green. Every page has a decoration suggestive of the study in hand. Our own work, as well as the study book, is given good space. Several "sunshine luncheons" are scheduled. What might they be? Do you want to know? Ask Mrs. H. H. McConnell, 6829 Kingsbury Blvd., St. Louis, Mo. She knows. Oh yes! this society gives each member the name of a missionary for whom to pray *as well as to correspond* with from time to time. It has also adopted the plan of pasting a picture of a missionary on a page of the year-book. Above are the words, "My Missionary", so no doubt a different picture is found in each book.

The Anna Y. Thompson Y. W. Society of Second Washington carries out the group idea in both the building of the evening's program and the planning of the social hour. The society is divided into nine groups. Perhaps group IX has charge of the program and group V the social hour. In this way a very lively interest must be maintained in that so many are definitely at work. Home Missions seems to be the general topic for the year.

Something unique is planned for February under the auspices of the Work Committee:

A NON-EGOTISTICAL MEETING

"The Anna Y's are asking you to come,
But this time remember you're not to keep 'mum';
You may talk as you will, but this we decree:
You must not use 'I', nor 'Myself', nor 'Me'.
You may talk of all others and of their good health,
But we fine you one cent if you speak of yourself.
Cake and ice-cream we'll give to you all,
So, for the evening, come one, come all;
Bring all your friends, and come with good will,
But remember of self you must try to keep still".

Mrs. John L. Leech, 800 Jefferson Ave., Washington, as correspondent very kindly forwarded a year-book for the collection. If you wish to know further details, Mrs. Leech will be glad to enlighten you.

RENEW YOUR SUBSCRIPTION PROMPTY!

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

On September 8, 1930 what we call the "large party" sailed for their various destinations. As usual Mrs. Hill, our Treasurer, and the writer went to New York on the sixth, because the seventh was the Sabbath Day.

Mr. McClelland was not well enough to go, as his usual custom is, to see the party sail, look after their baggage, etc., etc., but Dr. C. P. Russell, President of Assiut College, came in his stead. Although it was his first attempt at this special kind of work, the missionaries were well pleased. Everything was done for them that could be done and all found him to be a capable, courteous, Christian gentleman.

We all regretted the absence of Dr. W. B. Anderson but other work hindered his presence. The missionaries like to have Dr. Anderson in New York to see them off.

At 1:00 p.m. on Monday the entire party gathered in a private dining room for luncheon so that they might partake of their last meal on American soil as the guests of the Women's Board. We were sorry that the entire Foreign Board party was not present because some of them had invitations elsewhere. Dr. Russell, representing the Foreign Board, invoked the divine blessing. During the course of the meal we had a few brief addresses. Prof. Stewart and Miss Laurella Dickson spoke for India and gave us some idea of the message that they were to take to that country from the home land. Dr. Frank McClanahan and Miss Minnehaha Finney spoke for Egypt. The new recruits for India, the Misses Hewitt and Peterson, told us why they decided to become foreign missionaries. Mrs. J. B. Hill spoke for the Women's Board, assuring the outgoing party of the loving prayers that would follow them during every year of their service. We sang two selections of inspired songs, after which Mr. Grice of Egypt led in prayer; he concluded with the Lord's Prayer, in which we all joined.

It was a beautiful, sunny day and the party seemed to be in good spirits. There were thirty-four in all at the luncheon. By unanimous vote the flowers that we used for decorating the tables were to be sent to our friend, Mr. George B. McClelland. At three o'clock taxis were at the door and the entire party went to the dock and boarded the steamer, *City of Harvard.* Quite a number of missionaries from other denominations were on board and the entire party seemed to be as happy as they could be. The Women's Board representatives went to every cabin in which any of our people were located and found them all to be bright and clean and comfortable. We never saw a boat cleaner than that ship was. There were letters, cards and packages in all the cabins and I wish you could have seen the pleasure afforded as each one singled out the articles on which her name appeared. All seemed to be beautifully remembered by absent friends . As soon as the final farewells were spoken the representatives of both Boards left the ship to go back to the city and the work in the homeland, wondering whether in the providence of God we should all ever meet again on earth.

Our missionaries have been going to various fields since July 21st. We reported the arrival of quite a number in the October Magazine and now a cable comes that Miss Ruth M. Parks and Miss E. Verna Pillow arrived in Khartum on October 4th. They started from America alone but were met in England by Mr. Lowrie Anderson and his wife, who accompanied them to the Sudan. We are glad that the Girls' Boarding School in Khartum North will have these two new missionaries to add to the teaching force.

Miss Turk is now relieved of the arduous responsibility of superintending the School but all reports say that her executive ability and discipline were wonderful and the whole work moved along very smoothly.

INDIA

Friends of the Mary B. Reid Memorial Hospital in Sargodha will be pleased to know that we have sent out a new operating table—something that was very badly needed.

You will all be pleased to learn that the Women's Board has decided to make a beginning in the erection of the Memorial Hospital in Sialkot. A cable has been sent and a letter, which we hope will reach the Mission in time for its Annual Meeting, stating this fact and giving them some idea of the amount of money that might be available for this purpose at the present time. We are anxiously awaiting the action of the Mission at the Annual Meeting which closes October 25th.

We are glad to report that Miss Janet Nesbitt is in splendid condition so is seriously considering taking up postgraduate work.

Miss Agnes Ballantyne has gone to Philadephia to be under the care of one of the doctors of the University Hospital whom her brother Robert (a medical student there) recommends very highly. Miss Ballantyne writes that she is having a splendid time in Philadelphia, for everyone is so kind and so hospitable, and she is expecting great things from this celebrated doctor's treatment.

While the unrest in India still continues ,none of our missionaries are unreasonably disturbed. All are praying and trusting the Master.

EGYPT

It gives me pleasure to report that Miss Sarah B. Meloy's father has recovered sufficiently to be allowed to leave the hospital. The prayers of his many friends are being answered, for which we are very thankful. Miss Sarah Meloy's return is eagerly and anxiously looked for at the Girls' School in Tanta. Rest assured that she will return to her beloved work as soon as the condition of her father's health will justify.

ABYSSINIA

Miss Ruth Beatty at the George Memorial Hospital in Addis Ababa expects to leave Abyssinia for her furlough in January 1931. We are now in correspondence with another nurse who would like to go to that faraway land. If her papers are satisfactory we will try to send her out so that she will arrive there before Miss Ruth Beatty leaves.

Continue to pray that the health of Mrs. Bergsma may improve. Dr. Bergsma has proven to be such a wonderfully valuable helper in the George Memorial Hospital that we dread to think of anything making it necessary for him to leave; but his wife's health is very precious and must be conserved.

We know that our missionaries at Addis Ababa are busy working on the installation of the electric light plant and the X-ray. We will report all particulars as soon as we have word that both are in use. What a boon and a comfort they will be not only to the patients in the hospital but to our beloved friends who have the responsibility of the entire work!

Vacations are over at home and abroad. The schools are opening in all our fields. The hospitals are filling up and the work for the winter seems well undertaken. Pray that it may be a blessed year of service with large fruitage in souls that shall openly confess Jesus Christ as Saviour and Lord.

We have all sorts of wonderful people among our missionaries, not the least being some poets. The following was written by an India missionary just as she started to the snow-capped Himalayas for her vacation. I do not publish the name because I have no

permission but I am sure you will be interested in reading her song.

Away from the shimmering veils of heat,
Away from the brazen sky,
From the sere, parched earth
And the breathless nights,
From the far-flung plain
To the mountain heights,
I wend my pilgrim way.

Away to this distant mountain top
High up the Himalaya sky,
From the furnace wind
And the driven sand,
From the sun-baked plain
To green fairy-land,
I wend my pilgrim way.

Away to this quiet resting place
And the misty mountain rains,
To the sunset peace
And the fragrant pine,
To the green-arched trails
And the paths that climb,
I wend my pilgrim way.

Away to the rest of the mountain top
To the quiet evening peace,
To the winds that blow
From the lands afar,
To the snows that gleam
'Neath the evening star,
I wend my pilgrim way.

O God, Thou art here on the mountain top,
Thou Refuge, Thou Source of Peace!
Renew us again
Our cold hearts do move
And make us to rest
In Thy heart of love,
As we wend our pilgrim way.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

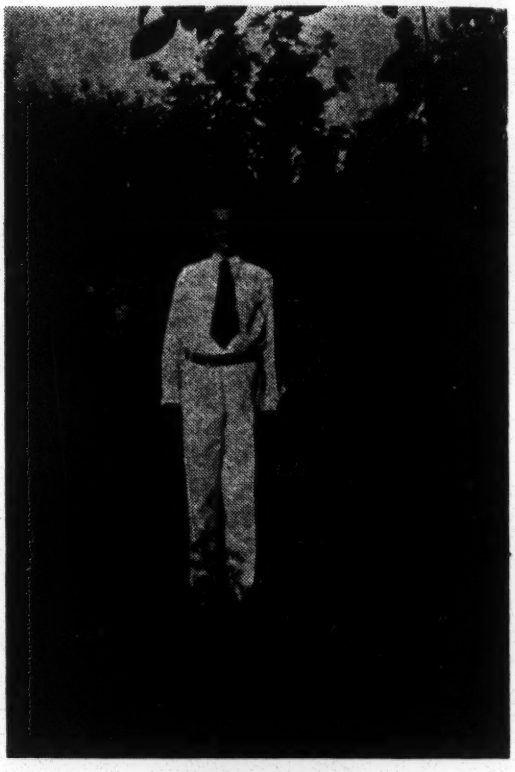
During the past months the reports of three Junior Rallies have been sent to the General Secretary. In each case the report was too late for the next issue of this magazine, so they have been held until after the Rally of Presbyteries centering in Pittsburgh had been held. We hope also to have a report of the Rally of Los Angeles Presbyterial which was held late in October. Each one of these Rallies has been an inspiration to those who attended it and it is the conviction of all the Junior Leaders that there is no better way of arousing interest and enthusiasm in Junior work.

The Rally of the Junior societies of Butler Presbyterial was held on Saturday, April 26, 1930 in the 1st Church of Butler, Pa. There were in attendance 350 children representing eleven societies. Silver trophy cups were awarded for increased membership and for excellence in memory work. For an increased percentage of membership of 121 per cent the prize was awarded the Meridian society. For excellence of memory work, the award was given to the Fairview society which recited the Books of the Bible, the Ten Commandments, the names of the apostles, the Apostles' Creed, a chapter from the Bible and sang a Psalm. A very beautiful and impressive pageant called "The Traveller" was given by one society. This pageant presented the memory work in an effective way. It was written by a member of the Second Church, Butler W. M. S. Mrs. E. Burt Evans, the Presbyterial Junior Secretary, arranged for the Rally and the splendid program.

The Juniors of Kiskiminetas Presbyterial held a delightful Rally at Shearersburg Church on Saturday, May 3, 1930. Mrs. Wayne McKeever, Presbyterial Junior Secretary, sent the following account of the Rally. "We met at ten o'clock in the morning and had an enrollment of 106 Juniors and their leaders. This was our second annual Rally and there were 25 more present than the first

year. The devotions were led by a Shearersburg Junior and after the Welcome, a white ribbon was pinned on each Junior Life-Member. Margaret McKeever of the Parnassus society was elected as our secretary. After a short business session, an interesting talk was given by Rev. McClintock of the Shearersburg Church. All then adjourned for a picnic dinner. The W. M. S. of Shearersburg Church provided ice cream and lemonade for all. The afternoon devotions were led by a Leechburg Junior and at this time the memory chapter for the year, 1st Cor. 13, was repeated by all. A program consisting of music, readings and a pageant was given, each society contributing a number. The children listened with eager attention to Miss Elsie Grove of the Sudan who told them of the children of that country. We then adjourned to meet next May at Freeport. We had a donation brought from most of the societies and put on display, of school supplies, a quilt, picture books, soap, towels and wash cloths most of which goes to Mrs. Ruth L. Walker of Abyssinia. The banner was presented to Parnassus society for having 25 members present. Apollo society is to be particularly commended as they have 25 members, 23 of whom are Junior Life-Members. Their total contributions amounted this year to $86.10. Their donation for the display at the Rally consisted of 22 home-made picture books, 22 cakes of soap, 22 towels and 22 wash cloths. If we all worked like this our Junior Missionary Societies would be a rousing success".

Miss Sarah J. Reid of Springfield, Ohio, sent the following report of the Rally held by the Juniors of Xenia Presbyterial on July 17, 1930. "On the morning of July Seventeen, about one hundred and twenty Juniors of Xenia Presbyterial with their leaders met in the Second Church of Springfield for their annual Rally. The weather was ideal and every one was happy. An excellent program of songs, playlets and missionary exercises was given under the direction of Mrs. W. C. McCleery of New California, Presbyterial Junior Secretary. Mrs. E. D. McKune gave two interesting talks. The first was on methods. The other on a trip around the world on a "Treasure Hunt". Rev. W. T. Mabon, pastor of the Church, spoke on "God in Nature" and gave many entertaining facts from plant and insect life. All of the societies were represented in a spelling contest in which one hundred and fifty Bible words were used. Glendon Fox a



GLENDON FOX
2nd Springfield, Ohio.
Winner of the Spelling Contest, Junior Rally, Xenia Presbyterial.

Cut furnished from Mrs. George Moore Memorial Fund.

member of the Second Springfield society was the successful contestant. At noon the W. M. S. furnished a refreshing treat which the Juniors enjoyed with their lunch".

The Thirty-eighth Annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela and Westmoreland Presbyterials was held on Saturday, September 27, 1930 in the Homewood Church, Pittsburgh, Pa.

Miss Josephine Cenis, President of the Junior Workers Association, presided. The address of welcome was given by Dorothy Steele a Homewood Junior. Response was made by Marie Scott of the Junior society of the First Church N. S., Pittsburgh. A recitation was given by an Ingram Junior and a song by a Carnegie Junior. New Life-Members of the 1929 Thank-Offering were introduced by Miss Burd Cochrane and a Pink Life-Member ribbon was pinned on each. Mrs. Charles Fulton delighted the children with a missionary story which was a "fairy" story and a "true" story as well. The afternoon program was opened with music, the singing of two anthems by the Junior choir of Irwin. The singing of these children was remarkable. We shall long remember the beautiful psalm selection so perfectly sung by them. The memory chapter for the year, Psalm 24, was repeated by all. The Oakdale Juniors gave a splendid presentation of "The Mother Goose Children Learn New Lessons". A Recitation was given by a Woodville Junior and an exercise by the North Church Juniors. Miss Ruth Williamson in the address of the afternoon, introduced eight little Egyptian friends of hers, each of whom appeared in a costume brought by her from Egypt. The story of each child was told and how she was helping to tell the story of Jesus to others. This was very much enjoyed by the Juniors. Miss Williamson expressed her thanks to the Juniors for the splendid Kindergarten equipment sent by them to the Girls' Boarding School in Tanta, Egypt. Dr. George Long presented the Banners as follows: For highest average attendance—Allegheny Presbyterial, Aspinwall, 91 per cent; Monongahela Presbyterial, Crafton Heights, 70 per cent. For highest percentage of increase in membership—Allegheny Presbyterial, 8th Church, 34 per cent; Monongahela Presbyterial, Carnegie, 100 per cent. For the highest percentage of enrolled members present at the Rally —Monongahela Presbyterial, Oakdale, 100 per cent. This Banner was awarded also to Oakdale for 100 per cent present at the 1929 Rally. The memory chapter for the coming year will be the twelfth chapter of Romans. 475 children were present at the Rally. These with the usual number of leaders, filled the large auditorium of the Homewood Church. The behavior of the children was excellent and the program throughout well rendered. The 1930 Rally was one of the best Rallies ever held by these societies.

NEW SOCIETY

Miss Margaret Wissler, Presbyterial Missionary of College Springs Presbytery, reports the organization of a new Junior society at Brookdale, St. Joseph, Mo. The society was organized September 28, 1930.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

AMERICAN INDIAN LEGEND

HOW A BOY GOT TO THE LAND OF SPIRITS

"An old Indian man once lived in a little hut with his little son. Every day his son would go out hunting. One day his son went to sleep by the river and he had a very nice dream about how he became a Chief and a good hunter. So he went again the next morning and went toward the east where he met a big snake. The snake told him if he would get him some kind of animal to eat he would let him pass through the water which was very deep. So the boy ran and killed a bird and gave it to the snake who said he could pass. He went on

and on until he came to a little tent by the river. He was very tired and hungry. He went in and made himself at home. He stayed there all day and waited till some one might come. Nobody came and he thought he would stay there all night, so he did.

"The next morning he had his breakfast and thought he would leave. As he was walking along the road he heard some one calling him by his name. He stopped to see who it was. He saw no one so he took a few steps, then he heard the same word again.

"He came home and told his father all about what he did and what he had seen. His father told him he had been in the land of the spirits and told him to go again and see if he could find his mother there.

"He went again; he went on the same road on which he had gone before. He heard singing and dancing and he thought he would sit down and listen. He heard some one calling him; he looked around and saw his mother standing beside him. She took him and showed him all the things around there. When he went home he told his father that he had seen his mother in the land of spirits. So the Indians say to their children and the men and women not to be afraid when they are dying because they will be happy when they get to the land of the spirits.

This legend was told by one of the old Indians and now the old Indians are nearly all gone. Maybe they are now in the land of the spirits".

THE INDIAN YOUTH OF TODAY

Quoting Helen M. Brickman, Director, Religious Work for Indian Schools, after one of her trips to various Indian Tribes. "At Haskell Institute, and Chilocco, Oklahoma, my first schools, I was amused at my surprise to find the students so like any other group of girls and boys. Many of them did not look Indian at all with their fair and often curly hair. Styles in hair cuts and neckties seemed matters of considerable importance. The girls were tastefully dressed and showed some clever producing effects with bits of gay remnants. Manners were also matters of importance. At Haskell there were hostess evenings at which certain girls received invited school employees and guests in their rooms, introduced them to their room mates, entertained them with pictures of their families and finally took them down to the school living room and served tea. The practicability of this lesson of learning by doing was impressed upon me the next day when one of the girls told how hard the first party had been but how much they were enjoying their guests by the third attempt.

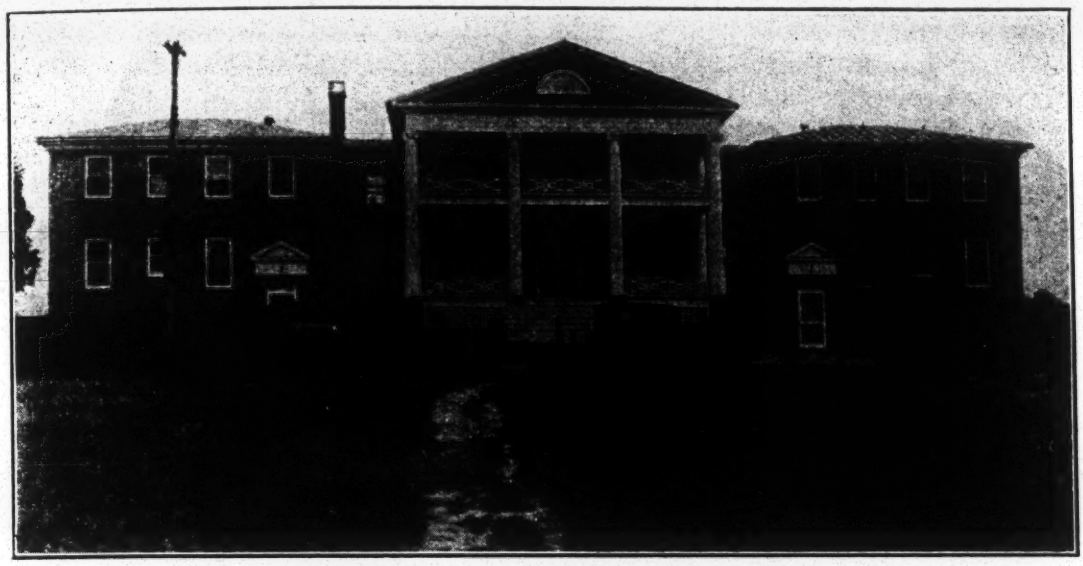
"I found the girls and boys in these, and other schools, speaking of the future in terms of the Vocational courses which they were taking. Here were not only potential farmers but mechanics, printers, bookbinders, teachers, trained mother's helpers, nurses, etc."

The Indian youth of today is being developed in his religious education so that when faced with new and complicated situations in life he will have deeper spiritual resources for meeting them. Let us follow them with our earnest prayers as they leave their schools that they may be linked up with the church of Christ, and find friends and work.

Programs for Women's and Young Women's Missionary Societies will be ready November 10th. Send orders early to The Womens Missionary Magazine Xenia, Ohio. 100, $4.00; 50, $2.00; 25, $1.00; 1, 5 cents.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.



JUBILEE HOSPITAL SHOWING NEW WING
Cut furnished from Mrs. George Moore Memorial Fund.

It was over a year ago that the question of adding a tuberculosis wing to Jubilee Hospital, Henderson, N. C., came to us as a necessary improvement. The colored people who are most afflicted with this dread disease were not receiving the proper care, consequently the death rate was appalling. A committee from the Duke Foundation visited our hospital and recommended it as the logical place in Vance County, to establish a place where tuberculosis could be treated. Plans were submitted, which provided not only a tubercular wing but included a much needed wing for use of the nurses since the former quarters were totally inadequate.

As reported before the Duke Foundation Fund furnished $8,000 of the contract price, the Community folks were to raise $3,000 and the Board supplemented these amounts with $5,000. As the work progressed and the new wings materialized, the old part of the building needed many and various repairs and improvements to complete a symmetrical appearance at a cost of $1150 and the Board assumed this expense also.

We who give the matter any thought know that an up-to-date hospital must be equipped properly, and this week the contract for equipment of the Operating Room and Laboratory, was awarded at a cost of almost $900. In addition to this beds and room furnishings for 20 rooms must be provided. An X-ray machine was installed at a cost of $1718.45.

At a meeting of the Board in June, it was decided that for this year the Junior Special should be used for Jubilee's equipment and you can imagine with what delight I heard that decision!

While the Duke Fund allows $1 a day for each charity patient—and the majority of the tubercular cases will be charity—the per capita cost of each patient is nearer $2 a day and the difference must be paid. May we each one take this additional expense as an urgent need and in making our society budgets, remember the work among the colored people—especially the new work for the tubercular sufferers.

Rev. Wilson, our minister and principal at Camden, writes that school opened on September 10th, that

the cotton crop is short and finances at a low ebb. They had very good enrollment, which will increase as the cotton is picked. There are quite a number of young people who want to come to school, but they want to work their way through. As there was no way to help them they had to be refused. A box of No. 4 song books was received from Claysville which met a real need as they are using them in their worship. Many thanks.

Mr. Peters of our Prairie mission writes he fears some of their people are going to suffer this year for the bare necessities. Crops are poor on account of dry weather and the price of cotton so low, that it will bring little money. A few have done very well but a few only.

A half time Sewing teacher was granted to Townsville this year. When the County took over this school, no provision was made to teach sewing. This is one of the most needed branches in any mission and at the urgent request of the County supervisor, the Board decided to continue this work in that school.

The Home Missionary Society of the First Church North Side, has again decided to pay two hundred fifty dollars toward the salary of Miss Josie Warren for this year. I am sure we are grateful for this help and hope this may inspire other societies to do likewise.

Mrs. Sophia Johnson who spent many years in service at Miller's Ferry, is now Matron of Elnathan Hall—the Girls' dormitory—at Knoxville College. She reports her house full to capacity notwithstanding the drouth and financial conditions, and hopes for the very best year in the history of the College. Pray for her.

Miss Matilda Wishart who has given thirty-eight years of service to Knoxville College, resigned this year in order to regain her health. She has not been well for some time and felt that a year's rest would build up her strength.

Miss Estella Smith, a sophomore at Knoxville this year, was awarded second prize in a nation-wide essay contest of the American Interracial Peace Committee of Philadelphia. A sophomore at Harvard, was winner of the first prize. We congratulate Miss Smith on the honor which came to her and look forward to a brilliant future if she decides on literary work as a life work.

In this critical time, I am sure any second hand clothing you may have will be most acceptable to our missions in the Alabama section. Many children will be kept home from school for lack of clothing and the children of larger growth will be more comfortably clad by your generous donations.

Bible Reading

341. Mk. 10:14-16.
342. 1 Jno. 4:19.
343. Matt. 11:28.
344. Eccl. 1:2,3.
345. 2 Pet. 3:10.
346. Isa. 34:4.
347. Rev. 6:14.
348. Matt. 6:20,21.
349. Eccl. 12:1.
350. Eccl. 12:13-14.
351. What was Paul's estimate of present things and things to come?
352. What was James' estimate of all that might be enjoyed "under the sun"?
353. Since life is uncertain and death sure, what does Isaiah recommend as the wise course?
354. Where is reference made to the sin of idolatry by Solomon due to his heathen wives?
355. Because of his idolatry, what judgment was passed on Solomon by God?
356. Why should we at all times be found watching and ready?
357. How did Isaiah describe idols?
358. How did the Psalmist describe them?
359. What is faith according to a reference in the New Testament?
360. What proof have we that the Scriptures are inspired of God?

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

GOVERNMENT CONTROL ONTARIO'S WARNING

The Liquor Control Act of Ontario, Canada, which supplanted the Ontario Temperance Act, went into effect on June 1st, 1927. The purpose of this act, according to the Hon. G. Howard Ferguson, Premier of Ontario, was to usher in "an era of advanced temperance". The proof of this much desired era was to be found in (1) a reduction in consumption of liquor, (2) a promotion of sobriety and (3) the elimination of evils which follow the abuse of liquor. The act has failed of its purpose on all three counts. The consumption of liquor instead of diminishing increased as the following figures will show:

1927 (five months) Liquor Control Act Sales—$17,533,659.41; 1928—$49,726,811.00; 1929—$56,487,514.81. Surely these figures speak for themselves and show what an absolute failure the Act has been as a promoter of an "era of advanced temperance".

When we look into the official records we find that as a promoter of sobriety the Act is not proving at all successful. How could it? With the issuing of new permits by the tens of thousands each year, which means an enormous increase in the consumption of liquor, just how could such an Act make for sobriety? Can people be made sober by selling them drink? Convictions for flagrant drunkenness, not just mere drunkenness, have risen from 13,752 in 1926 to 15,931 in 1928 and if the figures for 1929 were available the expenditure of six million dollars on liquor in this year over 1928 would probably put the number of arrests for last year at a still higher increase.

The third very desirable thing claimed for the Act was that it would remove the many evils for which the previous law had been responsible. But a study of official records prove the Premier a very poor prophet. Since 1926, which was the last temperance year, the number of prisoners convicted and sentenced for drunkenness, assault, vagrancy, rape, breaches of the peace and breaches of the liquor laws shows increases ranging from 23% for the first offense named to 216% for the last. Very evident it is that the cost of jail maintenance increased together with an increase in the number of prisoners and the total number of days spent in jail. Yet we are told that prohibition increases crime and crowds our jails.

Mr. Henry Ford is constantly reminding us that gasoline and liquor will not mix. Should any citizen of this great country have any doubts about the Ford assertion, such doubts would be removed immediately upon an unbiased study of what is happening in Ontario today. While motor accidents had steadily reduced under the former prohibition law, the very reverse has been true under the Liquor Law. Deaths in motor crashes have increased and cancellation of licenses on account of drunkenness have risen. It was not unreasonable that within two years of the date of inaugurating the Ferguson Liquor Law the automobile accident insurance rates were increased by about fifty per cent. By what trickery in logic do the opponents of prohibition expect to make the citizens of this country believe that if beverage alcohol is made legal again it will mean fewer automobile accidents?

As in the United States, so in Canada—the great outcry against prohibition was in regard to the terrible harm it was doing the young people. This argument would have us believe that young people are drinking mainly because of our law—that this law is the inspiration for their act, and that if the law were

repealed they would no longer get any "kick" out of drinking and would therefore give up the habit. That is the way they talked in Ontario and harped on that string so long that even the good people of the churches came to believe that it was really true. If you could read the multiplication of news items in the Ontario newspapers dealing with drinking parties, intoxication of young people and toting of hip flasks together with the accidents and deaths resulting from young drunken drivers you would soon see that government control is a ghastly failure in preventing young people from using alcohol for beverage purposes. It has been my privilege to address over 300 000 young people in junior and senior high schools and colleges during the last six years and out of that experience I can say that I have not met a single superintendent or principal of schools or president of any college who has any sympathy whatever with this line of talk that would have us believe that prohibition has made liquor guzzlers out of millions of American youth.

And yet the would-be reformers of our prohibition law have nothing better than this to offer us. To your tents, O American citizens! There must be no compromise with our old-time enemy—ALCOHOL. For alcohol used for beverage purposes is just as deadly when sold over a government counter as when sold over a saloon counter. What control has a government over liquor once it passes into the hands of the purchaser? Do not be fooled by "We do not want the saloon back" cry. For after all, it was not the shelves on which the liquor was stocked, nor the counter over which it was sold, nor the brass rail on which drinkers rested their weary feet that did the damage. it was ALCOHOL—the same alcohol that opponents of prohibition desire to bring back to the United States.

The above is a condensation of the enlightening pamphlet written by Gifford Gordon after a study of Canadian conditions. It should be read in its entirety by every woman and can be gotten free by addressing the Temperance and Reform Department, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa. When you are ordering this also ask for the following: "They Say", "The Three B's" (The Boy, The Booze and The Bishop) and Gambling: A National Menace.

PROGRAM CALENDARS—1931

for Women's and Young Women's Missionary Societies

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The Womens Missionary Magazine

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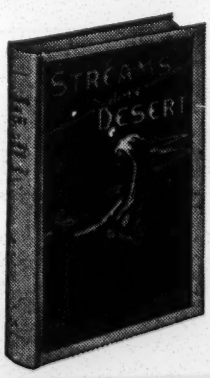

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MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

India on the March—Cloth, $1.00; paper, 60 cents.

How to Use "India on the March", 50 cents.

Picture Map of India—50 cents.

Map of the World. In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children-Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At Work in the Home Land—Single copies, 35 cents . In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Departments of Work, 1930. Free, Postage. 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

Prayer Cycles

We have just a few 1930 Prayer Cycles left. There are still two months of 1930 left in which to use them. If you have not had one this year, get one now and use it the rest of the year. 10 cents each, $1.00 per dozen.

Statistical Report—15 cents each.

Order Supplies now for the

WORLD DAY OF PRAYER FOR MISSIONS

First Friday in Lent, 1931

Call to Prayer Cards, Free. Order enough to supply all who will use them.

Posters—10 cents each. Order as many as will be needed in the Churches of your town and tack one on the bulletin board of your own church. Get permission to place in windows of business houses as the time approaches.

Seals—25 cents per hundred. Use them on your letters from now until the **Day of Prayer.**

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Suggestions to Leaders—Free. Order for local committee and leaders.

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Treasurer's Report from July 1 to September 30, 1930

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany	81.55																		81.55
Allegheny	523.00	1300.00	224.00	114.00	128.00	27.00	25.00	7.00	88.00					19.00	25.00				2480.00
Argyle		300.00																	300.00
Arkansas Valley	27.00	380.00	28.00	2.00	2.00	1.00	2.00		1.00						1.00				444.00
Beaver Valley	504.00	859.00	73.00	3.00	33.00	12.00		20.00	7.00					5.00	11.00				1527.00
Big Spring		200.00																	200.00
Boston		200.00																	200.00
Butler	186.00	241.00	103.00	9.00	49.00	21.00	6.00								35.00		10.00		660.00
Caledonia	8.00	233.00	8.00	8.00					8.00										265.00
Cedar Rapids		381.00	12.00	17.00															410.00
Chartiers	46.00	398.00	326.00	29.00	31.00	8.00	8.00	22.00	8.00	10.00	9.00	1.00	1.00	11.00	5.00		2.00		915.00
Chicago	26.00	200.00	66.00	2.00	2.00		4.50	3.00		2.50		17.00		2.00	7.00				332.00
Cleveland	68.00	450.00	39.00	15.00	5.00		1.00								3.00		1.35		582.35
Colorado	57.00	278.00	49.00	8.00	5.00	2.00	5.00	12.00	2.00	1.00				2.00	2.00				423.00
Conemaugh	5.00	55.00	50.00														25.00		135.00
Delaware	50.00	250.00																	300.00
Detroit	93.00	15.00	68.00	24.00	24.00	22.00	10.00		17.00					5.00	2.00		3.55		283.55
Hudson	18.00	175.00	62.00								5.00	20.00							280.00
Idaho	8.00	13.00	7.00	3.00	3.00	1.00			3.00					2.00	1.00		5.00		46.00
Illinois Southern	56.00	257.00	41.00	21.00	11.00	6.00		20.00	6.00										418.00
Indiana	7.00	120.00								1.55							3.50		132.05
Indiana Northern		10.00		3.00	3.00		5.00		3.00	1.05	2.00	5.00	2.00	4.15					38.20
Kansas City	71.00	207.00	26.00	6.00	10.00		11.00	5.00						3.00	5.00				344.00
Keokuk		254.00																	254.00
Kiskiminetas	73.00	10.00	6.00	1.00	1.00	1.00			1.00										93.00
Monmouth	8.00	149.00	8.00			1.00		18.00	1.00		1.00			1.00			1.00		188.00
Monongahela	200.00	3690.00	415.00	40.00	200.00	30.00		35.00		50.00					50.00				4710.00
Muskingum	49.00	800.00	88.00	54.00	54.00	25.00	20.00	50.00	26.00		1.00	8.00	1.00	9.00	9.00				1194.00
Ohio First	35.00	300.00	53.00		12.00					7.50				6.00					413.50
Oklahoma	15.00	15.00	13.00	5.00	5.00			10.00									7.00		70.00
Omaha	5.00	119.00	2.00	1.00	2.00	1.00		3.60	1.00	1.00				1.00	1.00				137.60
Oregon	2.00	193.00		2.00		2.00			1.00					2.00	1.00				203.00
Pawnee	8.00	55.00	18.00				5.00	10.00											96.00
Philadelphia	100.00	200.00	350.00	20.00	25.00	15.00	25.00	25.00	20.00	5.00				6.00	5.00				796.00
Puget Sound	107.00	51.00	49.00	2.00	2.00										1.00		1.00		213.00
Rock Island	60.00		19.00	6.00	5.00	3.00		22.00	2.00	1.00	1.00	1.00	1.00		2.00				123.00
San Francisco	4.00	106.00	4.00	4.00	4.00														122.00
Spokane	2.00	20.00	11.00	2.00	1.00			5.00	1.00										42.00
Tennessee	5.00		5.00											5.00					15.00
Texas		37.50																	37.50
Vermont			14.25							2.40				4.00					20.65
Westmoreland	240.00	1707.00	208.00	87.00	103.00	30.00	4.00	34.00	63.00	8.00				21.00	29.00		6.00		2540.00
Xenia	95.00	680.00	40.00		10.00			10.00						7.00	3.00				845.00
Warm Spring Cong.	7.00		7.00	9.00	7.00														30.00
Avalon Cong.		200.00																	200.00
Cochranton & Utica Cong.		200.00																	200.00

Coraopolis Cong & S. S.		300.00																300.00
Fourth Cong., N. S.		133.33																133.33
First Los Angeles		198.00																198.00
Mr. & Mrs. Jno. A. Miller		800.00																800.00
Marissa Cong.		200.00																200.00
North Bend Cong.		350.00																350.00
Roch't'r, N. Y.Cong. & S.S.		199.98																199.98
Sparta Cong.		200.00																200.00
Estate of W. L. Taylor		225.00																225.00
Valencia Cong.		188.00																188.00
Walton S. S.		100.00																100.00
W. E. Presbyterian Cong.		65.00																65.00
Woods Sisters		800.00																800.00
Morgan Co. Board of Edu.			274.20															274.20
Literature Department	400.00																	400.00
Mrs. Martha D. Cameron	100.00																	100.00
Emma Bindel	100.00																	100.00
"Friends"	250.00																	250.00
Mr. & Mrs. J. O. Crawford	100.00																	100.00
A friend	500.00																	500.00
A friend																	75.00	75.00
Mary Jane Harris, dec'd.																	1050.00	1050.00
Carrie M. Buchanan, dec'd.																	9000.00	9000.00
J. M. McAuley, Payment																	45.00	45.00
Duke Endowment					2800.00													2800.00
Annuities																	550.00	550.00
Parsonage Repayments						5984.75												5984.75
Returned on Loans																	21600.00	21600.00
Investment Income																	17075.10	17075.10
Interest										1101.86								1101.86
Refunds	1689.19		72.90		40.00									74.43				1876.52
Individuals, Classes, etc.	334.00	5.00	162.00	12.00	12.00		1.00											526.00
TOTAL	6322.74	19072.81	3001.35	509.00	3589.00	6192.75	132.50	311.60	259.00	1192.86	19.00	52.00	5.00	189.58	198.00		65.40	49395.10	90507.69

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE RECEIPTS

From June 21, to Sept. 27, 1930

Kenton, Ohio	$ 75.33
Meridian, Pa.	31.91
Indiana Harbor, Ind.	105.94
King Hill, Idaho	38.85
Ingram, Pa.	277.50
Ontario, Ore.	114.00
Montrose, Colorado	70.63
Harmarville, Pa.	45.00
Olympia, Wash.	27.76
Lyndhurst, N. J.	96.67
Granger, Wash.	23.55
Warren, Ohio	116.00
Leetsdale, Pa.	154.67
San Jose, Cal.	29.70
Harmarville, Pa.	20.04
Knoxville, Pittsburgh, Pa.	70.63
Boston, Pa.	222.00
Tulsa, Okla.	82.40
Stafford, Kansas	29.15
Girls' College, Cairo, Egypt	235.42
DeWitt, Iowa	33.00
3rd Rock Island, Ill.	66.44
Culver City, California	131.47
Beaumont, California	98.88
Laurelhurst, Portland, Ore.	31.39
Oskaloosa, Iowa	51.34
Gibson Hgts. Youngstown, O.	141.75
Ingleside Com. San Francisco	39.96
Elyria, Ohio, Interest	58.00
Elyria, Ohio	145.00
Morgan Hill, California	49.95
Beverly Hgts, Pittsburgh, Pa.	154.67
Florence Ave., Los Angeles	112.13
Harmarville, Pa.	45.00
2nd Cleveland, Ohio	155.00
Laurelhurst, Portland, Ore.	31.39
San Jose, Cal.	29.70
Crafton Hgts., Pitts., Pa.	154.67
Olympia, Wash.	27.76
Granger, Wash.	23.55
Freeport, Pa.	189.44
North Ave., Baltimore, Md.	77.77
Leetsdale, Pa.	154.67
Boyden, Iowa	58.86
Barstow Colony, Cal.	34.63
Glen Echo, Columbus, Ohio	135.34
Roberts, Idaho	55.50
King Hill, Idaho	38.85
Woodville, Pa.	173.34
North Hill, Akron, Ohio	154.66
Laurelhurst, Portland, Ore.	31.39
Granger, Wash.	23.55
Olympia, Wash.	155.01
Alliance, Ohio	27.76
Moundsville, W. Va.	145.00
Kenton, Portland, Ore.	70.63
Olathe, Colorado	45.00
San Jose, Cal.	16.00
Bolivar, Pa.	29.70
Stafford, Kansas	69.38
Ingleside Com., San Francisco	29.15
Ewing, Nebr.	39.96
Warrendale, Pa.	55.50
Reedurban, Ohio	94.17
Meridian, Pa.	105.94
Indiana Harbor, Ind.	31.91
Sayo, Abyssinia	105.94
	388.50
TOTAL	$5984.75

MISCELLANEOUS GIFTS

From July 1, to Sept. 30, 1930

M. Lois McLeod	$150.00
Jennie Doig	20.00
W. W. Class, Aliquippa	42.00
Haret Thompson	50.00
Mary Ewing	50.00
Mrs. Stoner	6.00
J. Reed Miller	15.00
A friend	20.00
Hartstown Congregation	10.00
A friend	7.00
Try Circle Class	5.00
Fourth Pittsburgh, Cong.	50.00
Mrs. H. C. McCaw	50.00
Mrs. M. A. Henderson	50.00
A friend	1.00
TOTAL	$526.00

BOOKS ON MISSION STUDY

While our program is confined to "A Cloud of Witnesses" for Foreign Study and "At Work in the Homeland" for Home Mission study we need not confine our reading to these two books.

The subject of India is before the churches and many societies will wish to add something from India to their programs. Several admirable books have been published for women, Young People and children.

India Looks to her Future is written by Dr. Oscar M. Buck, who grew up in that historic land. Dr. Buck writes with the deep insight and sympathy of a lover of India. The book is full of information concerning the land, her peoples and her problems. He says "India is homesick for the eternal". He concludes that Christ can be made known best to India through Christian lives that can give a testimony and can show what Christ can do in transforming life.

Christ alone can satisfy the heart of India.

India on the March by Alden H. Clark, a missionary, was written several years ago. It has been revised and brought up-to-date. It is one of the books that has lived and is as valuable today as when first written.

Freedom written by Welthy Honsinger Fisher is a delightful reading book. One special charm is the illustrations which are all Indian. Mrs. Fisher went to Tagore's university and told the young people that she was writing a book for the young people of America and they offered to help her in its preparation by making drawings typical of Indian life.

The Caribbean Islands is the general topic of the books issued by the Council of Women for Home Missions. Comparatively few Americans have personal interest in the mission work there. Yet these islands are near us and we should know something of the conditions and the work there.

Trailing the Conquistadores, by Samuel Guy Inman gives a "comprehensive view of the history, cultural development, political relationships and of the social, economic and religious forces of these islands".

Between the Americas by Jay S. Stowell, is a shorter book on the work of the mission boards. It is written in a popular style, and is intensely interesting. Mr. Stowell has made a personal study of the religious work carried on in the Islands. He believes that "Our future is bound up with the future of the West Indies and their future is bound up with ours. We are neighbors and we cannot run away from each other if we would, and we would not if we could for as we became better acquainted we find ourselves drawn to each other by the common bonds of mutual interest and affection". The reading of this book will make us want to be better neighbors.

West Indian Treasures by Miss Winifred Hurlburt contains charming stories of youth in the Caribbean countries. This book is for the Intermediate age.

For the Junior age **Sugar is Sweet** suggests the delightful contents. which Miss Dorothy F. McConnell and Margaret Forsythe have prepared.

Porto Rican Neighbors by Charles W. St. John is a reading book for boys and girls about nine to twelve years of age.

Children of Sea and Sun by Mabel G. Wagner is intended for the primary age.

These books for children about real people who are near neighbors will make splendid gift books for children. Why not give your little friends books that are true and books that will foster high idealism in their lives.

While Miss Milligan does not carry all of these books in stock she will order them if desired.

WHAT'S RIGHT WITH THE RURAL CHURCH?

By Ralph A. Felton, Paper, 75 cents; Cloth, $1.00.

Presbyterian Board of Christian Education, 829 Witherspoon Building, Philadelphia, Pa.

The title of this book is very refreshing. The tone of the book is likewise refreshing. A study of the Rural Church shows its great value. The book is filled with information of successful work, with suggestions of programs and projects and it is a call to a "new appreciation of and a new loyalty to our greatest family institution, the Rural Church".

THE BIBLE IN MY EVERYDAY LIFE

By Eugene Franklin Reese,

The System Bible Co., 4750 Sheridan Road, Chicago, Ill. Price $2.85.

This volume is a compilation of Scriptures on various vital matters relating to everyday life. It is arranged in a convenient form so that if one wishes to find a text under Love, Kindness, Temperance, Social Vices, Courage, Friendship, or scores of other topics or if one wishes to study God, or Jesus as Messiah, texts on the church or on citizenship, here they are all arranged for reading. It is intended to "strengthen one's faith in Christ as Lord and Saviour and to brighten one's path in the midst of trials and temptations".

Tributes

MRS. C. C. FRENCH

The Lois M. Buchanan Circle of Ninth Avenue Church, Monmouth, Ill., desires to pay tribute to the memory of Mrs. C. C. French, for many years its devoted leader and beloved friend.

Martha Jebb,
Myra Lamb,
Constance Swanson.

MRS. GERTRUDE CLARK

We, the members of the Women's Missionary Society of Union, United Presbyterian Church of near Sparta, Illinois, desire to pay a tribute of respect and love to the memory of Mrs. Gertrude Clark, who was called to her heavenly home May 18th, 1930. In her death we have lost a friend.

In every department of Church work, she was a faithful, loving, and cheerful worker. Her efforts were given, not from a sense of duty but because of her love for her Savior and her delight in being of service.

We would honor her memory and may her example be a benediction to those who are left, and quicken us for a more diligent use of our talents and means in the work of Christ's Kingdom.

Conscious of the loss we have sustained we bow in humble submission to the will of Him who doeth all things well.

We extend our heart-felt sympathy to the family, and commend them to the care and keeping of the Savior whom she loved and served so well.

Resolved: That a copy of these resolutions be sent to each member of the family, to **The Womens Missionary Magazine**, and that one be placed on the minutes of our Society.

Mrs. J. W. Wilson,
Mrs. Rylie Blair,
Mrs. Laura E. McDill.

MRS. DELL SKINNER

The Women's Missionary Society of West Chester, Iowa, wishes to pay this tribute to the memory of Mrs. Dell Skinner, who was called home January 9, 1930.

She was a charter member of our society and its secretary for many years. She was willing to do anything to help the work. Although frail in health she was a power for good and we will sadly miss her. We know she is with her Lord whom she dearly loved.

Mrs. Guy Dillin,
Mrs. Willard Leet.

MRS. VINOLA BROWN

The Women's Missionary Society of College Corner, Ohio, again is called to pay tribute to the memory of another faithful member, Mrs. Vinola Brown, who was called home March 15, 1930 at the age of 75 years. She was a faithful member and choir leader at Morning Sun, Ohio. About five years ago she moved to College Corner, and transferred her membership to this congregation. Although not able to attend many meetings owing to infirmities, she was always interested in the work and anxious to help.

She was the treasurer of the Women's Presbyterial Missionary Society for over 30 years; also a member of the W. C. T. U.

"Precious in the sight of the Lord is the death of His saints".

Martha Woodruff,
Cora Brown,
Gertie Gilmore.

HOME MISSIONARIES.

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews, ...Simnasho, Ore.

HOME MISSIONS

Mrs. A. Caliandro, (Italians) 1378 Boule-
.....vard East, West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St.,
.....Pittsburgh, Pa.
Miss Margaret Wissler, 120 S. 29th St.,
.....St. Joseph, Mo.
Miss Elizabeth McMillan, 1609 Washington St.,
.....Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio.
Mrs. Jennie D. Nicol, 841 West 23rd St.,
.....Los Angeles, Calif.
Miss Sallie Dickey, 609 West 4th Ave.,
.....Corsicana, Texas
Miss Mildred Robb, 1345 Ocean Ave., San
.....Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St.,
.....Portland, Oregon
Miss Margaret Heazlett, 1302 State St.,
.....Coraopolis, Pa.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Prof. Wallace White .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad .....Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter .....Frenchburg, Ky.
Miss Helen Wright .....Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Miss Edna Sutton .....Frenchburg, Ky.
Mrs. Caroline Pollock .....Frenchburg, Ky.
Rev. and Mrs. Ray Davis .....Ezel, Ky.
Miss Edna Mae Eastwood .....Ezel, Ky.
Miss Beulah Grant, ...Ezel, Ky.
Miss Liberty Maye Mattson .....Ezel, Ky.
Miss Esther Stevenson .....Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Janet Work, ...Ezel, Ky.

OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN EVERETT, WASH., JUNE 1931

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First Vice President: Mrs. H. M. Porter, Colorado.

Second Vice President: Mrs. Johnston Calhoun, Long Beach, Cal.

Secretary: Miss Lillian M. Robertson, 31-75 29th Street, Long Island City, New York.

Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee. Puget Sound Presbyterial: Chairman: Mrs. E. M. Walrath, 4224 Rucker Ave., Everett, Wash.; Mrs. H. M. Jamieson, 2527 Hoyt Ave., Everett, Wash.; Mrs. R. Markham, 2313 Wetmore Ave., Everett, Wash.; Mrs. H. E. Chaffer, 2712 Pine St., Everett, Wash.; Mrs. I. R. Dresher, 3903 Colby Ave., Everett, Wash.; Mrs. Piatt Strieby, 2320 Rockefeller Ave., Everett, Wash.; Mrs. W. H. Etridge, Maple Heights, Everett, Wash.; Miss Ada Wherry, 3426 Rucker Ave., Everett, Wash.; Mrs. R. W. Sprague, 1707 39th Ave., Seattle, Wash.; Mrs. E. C. Lyle, Sunset Drive, Bellingham, Wash.; Mrs. H. F. Given, 1615½ S. 8th St., Tacoma, Wash.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh, Pa.

First Vice President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.

Second Vice President: Mrs. J. P. Cameron, Jr., 314 Lehigh Ave., Pittsburgh, Pa.

Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.

Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

ORPHANS' HOME

Valencia, Butler County, Pa.

President: Mrs. Frank Gant, Valencia, Pa.
Vice Presidents: Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.; Mrs. A. A. McLachlan, R. 7, Bellevue, Pa.
Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.
Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.
President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.
Vice Presidents: Miss Emma Mabon, 208 W. North Ave., N. S. Pittsburgh, Pa.; Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pa.
Recording Secretary: Mrs. R. M. Douglass, 525 Hulton Rd., Oakmont, Pa.
Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.
Donation Secretary: Mrs. Howard Stevenson, 84 Emily St., Crafton Station, Pittsburgh, Pa.
Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S. Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Willkinsburg, Pa.
President: Mrs. S. B. Donaldson, 608 Hill Ave., Wilkinsburg, Pa.
1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.
2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.
Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S., Pittsburgh, Pa.
Cor. Sec.: Mrs. Frank Long, 2434 Perrysville Ave., N. S., Pittsburgh, Pa.
Donation Sec.: Mrs. Geo. F. Newell, 109 Biddle Ave., Wilkinsburg, Pa.
Financial Ch.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

FREEDMEN'S MISSIONS

LIST OF WORKERS IN FREEDMEN'S FIELD UNDER THE W. G. M. S.

*Arlington—Girls' Matron, Mrs. Anna Michael; Kitchen Matron, Mrs. Blevins; Domestic Science, Mrs. N. D. Williams; Sewing, Miss Mizzila Horn; Boys' Matron, Mrs. Haynes.

*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.

Knoxville—Miss Anna Rutherford, Miss Jennie Robertson, Miss Myrta McVey, Miss Bertha Ball, Miss Laura Baum, Miss Katherine Sancken.

*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. C. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.

*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Rev. J. H. Boyd, D.D. .....Tanta
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Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway, ...Beni Suef
Dr. and Mrs. Horace K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. W. W. Hickman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Luxor
Rev. and Mrs. W. B. Jamison .....Tanta
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Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. H. E. Philips .....Cairo
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Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Damanhour
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitfield .....Assiut

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.....Canal Fulton, Ohio
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.....Greentree, (5) Pittsburgh, Pa.
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.....Ave., Wooster, Ohio
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Dr. and Mrs. M. M. Brown .....Sialkot
Rev. and Mrs. J. G. Campbell .....Pasrur
Dr. H. C. Chambers .....Gurdaspur
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. Osborne Crowe .....Gujranwala
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. A. W. Gordon .....Jhelum
Rev. and Mrs. J. C. Heinrich .....Rawalpindi
Rev. and Mrs. J. A. McArthur .....Sargodha
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. George J. Murdoch .....Sargodha
Rev. H. S. Nesbitt .....Gujranwala
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D.D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Sialkot
Rev. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur

ON FURLOUGH

Mr. and Mrs. J. C. Alter, 336 5th St., Parnassus, Pa.
*Rev. J. S. Barr, D.D., ...New Wilmington, Pa.
Rev. E. E. Campbell, D.D., 808 W. South St.,
.....Akron, Ohio
Mrs. H. C. Chambers, 708 Wilmington Ave.,
.....New Castle, Pa.
Rev. and Mrs. J. H. Colvin, New Wilmington, Pa.
Rev. and Mrs. R. A. Foster, ...New Wilmington, Pa.
Dr. and Mrs. D. R. Gordon, 607 E. 9th St.,
.....Long Beach, Calif.
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt. Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. E. C. McConnelee, 1280 Race St.,
.....Denver, Colo.
Dr. and Mrs. J. A. McConnelee, ...Parkville, Mo.
Mrs. H. S. Nesbitt, 45 Garden St., Cambridge, Mass.
Dr. and Mrs. H. J. Stewart, ...New Wilmington, Pa.
Mrs. J. H. Stewart, 5142 Knox St., Philadelphia, Pa.
Mr. and Mrs. F. A. Whitfield, 1033 Billard Ave.,
.....Topeka, Kansas

THE SUDAN

Rev. and Mrs. J. Lowrie Anderson, ...Khartum
Dr. and Mrs. T. F. Crabb, 2 Chalcot Crescent,
Regents Park Road, London, N. W. 1.,
.....England. Until February, 1931
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Rev. and Mrs. J. A. Heasty, ...Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
**Rev. Glenn P. Reed .....Khartum
Rev. and Mrs. R. F. Shields .....Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. G. A. Sowash .....Omdurman

ON FURLOUGH

Rev. and Mrs. W. J. Adair, R. R. 4 Box 180,
.....Guthrie, Oklahoma
Rev. and Mrs. R. L. Edie, 1623 W. Washington
.....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, 501 N. Washington
.....St., Bloomfield, Indiana
Rev. and Mrs. Leander Finley, 87 Sherman St.,
.....Hartford, Conn.
Dr. and Mrs. J. K. Giffen, Potomac Park Apts.,
.....21st and C Sts., Washington, D. C.
Rev. H. H. McClellan, 228 S. Water St.,
.....Olathe, Kansas
Mrs. S. A. Sowash, ...New Wilmington, Pa.

ABYSSINIA

Dr. and Mrs. Stewart Bergsma, Addis Ababa
Rev. and Mrs. B. B. Buchanan, ...
.....Sayo, via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...,.....
.....Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock, ...Addis Ababa
Mr. and Mrs. Fred L. Russell, ...Addis Ababa
Mr. and Mrs. P. R. West, Gorei, via Addis Ababa

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty, 401 E. 10th St.,
.....Oklahoma City, Okla.

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* Retired from active service.
** Honorary Missionary.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....
Miss Betsy Fleming, 1913 .....Pasrur
Miss Margaret Fehlman, 1913, ...Lyallpur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Eva Hewitt, 1930 .....
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....
Miss Olive Laing, 1912, ...Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Marian T. Peterson, 1930 .....
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward ,1923 .....
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Nancy Hadley, 1904 .....
.....45 Garden St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormel, R. N., 1925
.....Care of P. A. Hormel, Oakdale, Pa.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Janet E. Nesbitt, 1925 .....Brookline, N. H.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.
Miss Rosa T. Wilson, 1886, ...
.....320 Mariposa Street, Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxy Martin, 1901 .....
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....533 W. 9th St., Albany, Ore.
Miss Alice Grimes, 1924 .....Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonia, Michigan
Miss Carol McMillan, 1906 .....
.....Care of T.R. Edmonds, Aledo, Ill.
Miss Sara B. Meloy, 1923 .....
.....1577 Wesley Ave., Evanston, Ill.
Miss Vanna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924, ...Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928, Khartum North
Miss Ray Huffman, R. N., 1924 .....
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa.
Miss Aulora R. McIntyre, 1919, ...Lenox, Iowa.

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Viola M. Bayne, 1924 .....
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Saye
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

FAITH

The life of faith is the kept life, and the kept life is the life of faith.—B. T. Badley.

"A man of faith is one who trusts God. A faithful man is one whom God can trust".

By faith the wilderness can become the suburb of Heaven, and the woods the vestibule of glory.—Spurgeon .

"There is a faith unmixed with doubt,
A life all free from fear;
A walk with Jesus, where is felt
His presence always near.
There is a rest that God bestows
Transcending pardon's peace;
A lowly, sweet simplicity,
Where inward conflicts cease".
—Selected.

Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon tomorrow.
God will help thee bear what comes,
Of joy or sorrow.
—Mary Francis Butts.

All the promises in the Bible are so many bills of exchange drawn by God the Father in heaven upon His Son Jesus Christ, and payable to every pious bearer, to every one that comes to the mercy seat and offers the promise or bill of acceptance, and pleads in the way of obedient faith and prayer.—Beaumont.

And Jesus answering saith unto them, Have faith in God. Mark 11:22.

No life without God, no God without Jesus, no Jesus without the Cross, no Cross without faith!—Harris E. Kirk.

Repentance looks back and forsakes; Faith looks forward and accepts.—W. N. Clarke.

Fear clutches every thing it has lest it lose something. Faith pours out everything it has knowing that the supply of life is limitless.—Bertha Conde.

The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of Man? To glorify God and enjoy Him forever".—Carlyle.

"Our Lord knows the difference between the touch of the thronging crowd and the touch of a soul in anguish making its venture of faith".

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Heb. 10: 22.

It is when drawing near the Lord Jesus Christ and longing to be loved that I have the most vivid sense of unsymmetry, of imperfection, of absolute unworthiness, and of my sinfulness.—Henry Drummond.

No night shall be in heaven, but endless noon;
No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light
'Mid pastures green and waters ever bright.
—Anonymous.

"A little girl, gazing on the starry heavens, said, 'I was thinking if the wrong side of heaven is so glorious, what must the right side be'!"

My faith looks up to Thee
Thou Lamb of Calvary
Saviour divine;
Now hear me while I pray,
Take all my sins away,
O let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to the fainting heart,
My zeal inspire,
As Thou hast died for me,
O may my love to Thee,
Pure, warm and changeless be,
A living fire!

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrows tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll
Blest Savior then, in love
Fear and distrust remove,
O bear me safe above—
A ransomed soul.—Ray Palmer.

—Mrs. Mary Porter Kyle.

THE PIONEER

What was his name? I do not know his name,
I only know he heard God's voice, and came;
Brought all he loved across the sea,
To live and work for God and me.
Felled the ungracious oak;
With rugged toil
Dragged from the soil
The thrice-guarded roots and stubborn rock;
With plenty filled the haggard mountain side;
And, when his work was done, without memorial died.

No blaring trumpet sounded out his fame;
He lived, he died—I do not know his name.
No form of bronze and no memorial stones
Show me the place where lie his moldering bones;
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monuments, and these alone—
There is no form of bronze, and no memorial stone.

—Edward Everett Hale.